STRI-DHARMA

Vol. XVIII | MAY & JUNE, 1935 | Nos. 7 & 8

A WIFE'S NEW YEAR PRAYER

By Elaine V. Emans.

The rooms below are colourful and gay
With scarlet caps, confetti, horns and drums,
And toy balloons - but, God, I slipped away
To be alone this hour the New Year comes.
I slipped away to thank Thee on my knees
For all the lessons this Old Year has taught,
For Thy past kindnesses, and oh ! for these:
The shining hopes this New Year, God, has brought !
I come also to Thee for strength to-night,
An understanding heart, and patience, too-
Knowing full well that no wife's load is light,
And wanting much, in this New Year, to do
All my work well, and longing so to be
The kind of woman Thou hast dreamed for me !

(Good Housekeeping)

WOMAN THROUGH THE AGES

BY MISS G. T. BAHADURJI

It is only in the last century that woman has learnt to revolt against the life of ignorance and drudgery, seclusion and poverty, to which she had been condemned for centuries by man-made laws and man-worked institutions. Historians of humanity from the days when the race had not yet emerged from the Missing-Link-Stage, indicate a time when woman was by no means the slave and drudge she has appeared to be in recorded history. But whether or not the Cromagnon woman was really the more masterful of the two sexes, the fact is indisputable that, in all known history of every civilised country, woman has occupied a confined and restricted position, which has prevented her full self-expression, and denied her complete self-realisation.

NOT CONDEMNED BY NATURE

There is nothing, in the constitution and temperament of woman, to justify such a systematic exclusion or enslavement, though pseudo-scientific sociologists have not been wanting to suggest a meretricious corelation between the structure of woman, and her function in society. There are, indeed, some physiological differences between man and woman, which correspond to an obvious division of Labour in the wonderful economy of Nature.

But these seeming ordinances of Dame Nature are by no means impossible to circumvent or modify by the science or ingenuity of man, as is but too clearly shown by the recent advances in physical science. Besides, even though there may be structural differences that is no reason why the social system should superimpose on woman new handicaps, unfounded in any such natural differentiation, that would unavoidably render her life more arduous and less agreeable. Judging from the historical achievements of woman, in every field in which she is by custom and tradition excluded, and which man has always had an advantage by regular training and incalculable heredity, woman certainly shows herself by no means backward in evidencing her peculiar gifts even in forbidden fields. Given suitable circumstances, and a sufficiently driving urge, both man and woman might rise to a given emergency, even though previous training and habitual custom would not incline us to prophesy such an unconscious exaltation.

DRUGGED INTO SUBMISSION

Being, then not necessarily condemned by Nature to a role of inferiority and subordination, woman's actual position has been attempted to be made attractive by skilful dressing in charming phrases that act like opium in drugging and stupefying the consciousness of woman to her real lot. Addressed by poets as the Queen of the Household and the Goddess of the Garden, described by philosophers as the Ministering Angel, and treated by the more refined or the more perspicacious as the Inspirer, by her very helplessness, of manly greatness woman has been drugged into submission or resignation to her place, which, in its essence truly perceived, is none too attractive. But these fine phrases are no longer able to conceal the hideous reality of woman's actual position in all civilised countries of today, barring, perhaps, Russia even where woman has achieved only the substance of independance, and has not developed to her real stature.

JL Y15or N35

98

WOMAN THROUGH THE AGES

Against this state of things, far-sighted thinkers have rebelled, since social philosophy began to be scientifically and systematically studied. The divine Plato would not admit, in his ideal republic, woman as the drudge and the slave of man. He wanted comrades; and he paved for their advent by the relaxation of the hold of property and family ties. And though Plato's influence was shortlived, and confined to his own academic world, the spark kindled by him has never become quite extinct; and both men and women have striven to restore a society of equals and peers. Woman's fight for freedom has taken three main directions, all mutually convergent and each peculiarly exacting and impressive because of the forces arrayed against her in the struggle. Of her three chief handicaps ignorance, poverty, and political non-recognition, perhaps none was so effectually restrictive as ignorance.

Woman was expressly excluded from studying the shastras, despite the example of an Arundhati or a Gargeyi. In the Catholic Church, she was incapacitated from receiving full holy orders, and performing all sacraments, merely because of her sex even though there were innumerable women saints distinguised no less by their piety than by intelligence. In Victorian Europe, she was excluded from all universities, all learned professions, all offices of intelligence or initiative, while in the Feudal society, she was excluded by such customs as were enshrined in the Salic Law that denied her even the right of her birth. In the age of Enlightenment commencing with the French Revolution, woman raised her banner of revolt against this spirit of exclusiveness and intolerances.

A GLORIOUS RECORD INDEED

Beginning with a Madame Recamier or a Madame de Stael, and led on by such champions as Mary Wollstencraft or Shelley himself, a Mill or a Mary Scharlieb, woman made steady inroads upon these ancient fortresses of knowledge and privilege in the universities and the academies of the world. She literally stormed faculty by faculty, till, in the course of a century, not a branch of learning, not a department of science could remain immune from the invading rush of woman thirsting for knowledge and panting for research, or enlightenment. Man has yielded to this onrush, at first grudgingly, but later, as the fight developed, with as much grace as centuries of privilege and prejudice could let him. He saw, at first, in the emancipated and enlightened woman, a pleasant companion for himself, a careful mother for his children, a beautiful plaything for his idle hours, and ultimately even an intelligent co-operator in the battle of life. The comradeship of man and woman on the lines beloved of Plato seems yet a subject for ribald jest or unveiled scepticism. But in communities where they have achieved the perfect emancipation of woman from the age-old bonds of ignorance, she is rapidly proving herself such an indispensible complement to man's work—she is proving her superiority so much in that innate understanding, that richer imaginative sympathy and intuitive grasp of some of the baffling mysteries of life—that it is inconceivable they in those parts would now destroy a partnership which is for such a clear common benefit.

It is impossible to give even a bare catalogue of the most outstanding achievements of woman in scientific research and professional distinction,—of a Mme Currie or a Miss Florence Nightingale, of a Krupskaya or a Helen Key. Even in our own country, with its relatively later start, a Toru Dutt (now no more) and a Sarojini Naidu are amazing the world by the inherent

richness of their native intelligence, by the wealth of their imagination, the rhythm of their rhymes and the depth of their sympathy. With such examples, it is futile to urge that constitutionally woman has a lower intelligence, even though physiologists might tell us that woman's brain weighs less on an average than that of man.

WOMAN'S REALISATION

A grimmer struggle awaits her yet in the economic field. She was debarred from holding property and pursuing callings. Thanks, however, to the natural affection engendered by family life, and thanks more still to the growing pressure of intelligent womanhood, the ancient fortress began to crumble even from days before woman was accorded equal opportunity for enlightenment. Woman's right to hold property, and to practice trade or profession; her claim to engage in any organised service for the good or for the government of mankind have been slowly conceded in everwidening measure, till woman now finds herself in every profession and calling.

With the right to hold property, or practise any calling; with an independent income and a definite position, woman's awakening has taken rapid strides in the social and political spheres in recent years. With the experience gained in her profession as teacher or physician, woman has realised the need to enter the institution controlling local self-Government and public instruction.

CLAIMS OF CITIZENSHIP

She has begun to take an active share in these departments, where she is rendering substantial service, and so justifying her admission into still more extensive fields of social service and political utility. In most civilised communities, she is now a full-fledged citizen, with equal rights of voting and sitting in the national councils. Except perhaps France no first class country denies to-day to woman these elementary rights of citizenship. Except Italy and some minor countries of Catholic persuasion, no community refuses woman the privilege of seeking her own individuality, and releasing herself, if need be, from the traditional functions of the wife and the mother, even if she has lent herself to these obligations in a moment of self-forgetfulness or infatuation. The liberalising legislation on marriage and divorce, on family and property rights; the humanisation of public manners and social intercourse; the softening of political rancour and political conflict,—these may all be claimed by woman as her peculiar contribution to modern civilisation.

In the more advanced fields she has, as yet, had no adequate opportunity to make an equal contribution. But if this civilisation of our modern Machine Age and Mass Production is to be redeemed from the besetting sin of class consciousness; if modern society is to be purged of those hindrances to human happiness and social evolution which still centre round an insatiate thirst for power, woman must increasingly find her real place in every country, in every public institution, in every activity which serves to express the individuality and perfect the personality of the human unit. She has already won laurels, wherever she has been given the chance to serve on municipal councils or other local bodies, university senates or public commissions of enquiry, even national parliaments and executive cabinets. We in India have a few examples of this peculiar aptitude of woman to take her work seriously, in our leading municipalities,

universities and even provincial councils. Our national organisation is on a par, in the breadth of vision and depth of insight, with other corresponding organisations worked mainly by men. If these proofs of her capacity for, and willingness to do service are sufficient, society must make up its mind that grudging concessions and half-hearted reforms,—such as those embodied in the recent document on Indian Constitutional Reforms relating to the enfranchisement of woman, will only serve to embitter the struggle, and intensify woman's consciousness of injustice and exclusion.

THEIR UNIQUE EXAMPLE

While men were quarrelling on the minutae of the concessions to be made by the majority community to the minorities in the matter of political weight and economic opportunity in the new Constitution of India, women's representatives or spokeswomen unhesitatingly declared against any special privilege in the new constitution to woman as woman. The largest minority in the country and one with the sorest history of undiluted oppression, woman might have reasonably claimed special safeguards. Instead, she was wise and far-sighted enough to see the futility of such artificial protection; and therefore voted unhesitatingly against such sham supports to her new realisation as an equal and a comrade, a citizen and a co-worker.

With this experience fresh in the memory of India, and in the knowledge of the world, Indian manhood will not, every educated woman confidently trusts, betray once again the 170 millions of man's fellow-citizens, nor deny the equality of citizenship and opportunity that summarises the total demand of the enlightened and emancipated womanhood of India.

(Sind Observer)

THE PLACE OF SOCIAL HYGIENE IN EDUCATION

BY

Dr. SOCRATES NORONHA.

Venerealogist to Bombay Municipality.

Public health is founded mostly on personal conduct. Until man understands the effect of conduct and environment on individual health and efficiency, it is not possible to attain progress in preventive medicine, and much less in Venereal Diseases which are largely acquired and disseminated by voluntary individual action. A grounding of biological sciences, on which effective teaching of personal and social hygiene can be based, is therefore essential for youth. This should be acquired before the age of adolescence, through graded courses of evolutionary biology which include the laws of life and reproduction, and afterwards this may be developed through physiology, physics and chemistry. A foundation is thus laid on which personal teaching of social hygiene can be effectively added, when appeal to the sense of social and racial responsibility in the individual can be reinforced by knowledge. On such cultural backgrounds of biological sciences it remains for the educationists to decide on the methods by which that objective is attained—namely the presentation to the adolescents of the ideals of citizenship, and public health, which would include direct information as to the danger of venereal diseases.

For centuries, the public has been educated to maintain a conspiracy of silence regarding a most essential point: the origin of life. A misplaced prejudice has encouraged this false conception.

What has been the result? How many of the young lads who were carefully prevented from acquiring knowledge regarding the normal conditions of their sexual organs and were kept in ignorance of the beauty and greatness of the act of procreation, avoided the errors of profligacy and escaped the torments of venereal diseases? Can those psychologists who claim that knowedge of sexual functions came to everyone by intuition say that—these young men, when left to respond to the call to their senses, have automatically learned to protect themselves against dissipation, and to ward off the dangers that threaten them ?Unfortunately, no! After

many centuries of painful experience, it must now be admitted that this attitude has been a failure and has led to nothiug but disaster. It is not by hiding one's face that one destroys an enemy or learns to defend oneself. On the contrary it is only by early acquaintance with an enemy - that one can be prepared for this assault and lay out plans for his defeat.

I know that the subject is a delicate one. I more than realise that the utmost care must be taken not to disturb the human senses, and provoke that violent reaction that follows the ill considered awakening of the sexual instinct. For this reason an initial biological education followed by intellectual training, moral education, instruction on the problems of social hygiene must be harmoniously combined in a well conceived, properly distributed, and happily adapted educational programme. I do not for a moment suggest that while attending a primary school, a child should be given lessons that he or she should not hear. As I have said the principles of sex education should form part of a programme of general biological education, and on such cultural background the remaining information given at the proper age. Allowance must be made for a whole sequence of associated ideas. But, in order that the kind of education with which we are concerned may be sound and fruitful, it is essential that it be not given too late and that it be neither too massive nor too hasty. Above all, it must not be brutal.

There is a stock argument with which some people meet our views, that such a proceeding may arouse the vicious conciousness of the child regarding the organs of reproduction, prematurely awaken the physiological instincts and consequently foster immorality. I entirely fail to understand how by momentarily drawing a veil over scientific principles we can protect young people against the urge of their senses. I feel that it is useless to attempt to conceal what cannot be concealed indefinitely and that it is dangerous to leave such delicate initiation to chance, especially as what is learned in secret is far from assuming the character of scientific and healthy education. It is indisputably preferable to acquire knowledge of the normal functions of the human organism during a natural history lesson, than in the course of conversation with an ill-minded friend, or from the reading of pornographical book. The argument has already met its defeat in the Scandinavian countries, where practical results have defeated theories.

I am perfectly convinced that children must be taught to regard the sexual organs in the same light as the organs of circulation or digestion, and that in due course stress must be laid on the beauty and dignity of the act that engenders life. Then, and then only, shall we be in a position to arm the adolescent against his instincts, and having shown him the functions of reproduction in their rational light introduce him to those problems of personal hygiene which will strongly contribute towards eliminating or minimising such pitfalls in the path of life.

The practical issue arising from this problem is the necessity of introducing biological teaching in our primary schools, and of entrusting this work to trained teachers.

During the past ten years there has been a considerable increase in the recognition given to Biology as a subject of educational importance, in the relation to the training for citizenship, in Europe and America. In England an outstanding historical landmark, in relation to the teaching of Biology in Elementary and Central Schools was the publication in 1926 of the Report of the Board of Education's Committee on the Education of the Adolescent, known commonly as the Haddow Report. Since then, Biology has been receiving increased attention from Local Education Authorities and from Headmasters and Headmistresses. The situation of interest which has thus arisen has called for training of the necessary teachers and to this end a variety of movements have been set on foot. Besides a number of Societies who organise Summer Schools in Animal Biology and "Biology Weeks," several University Institutions have arranged for special Diplomas in Biology, while facilities exist at all British Universities for the training of Specialist biologists.

We in this country have to begin by training teachers in our Universities, and when this first step is attained, proceed by introducing biology as a compulsory subject in our primary schools.

Extract from "*The Indian Journal of Venereal Diseases*".
March 1935.

OUR EUROPEAN LETTER

The Crisis in Europe: Much has happened in these last few weeks. It is far too soon yet to say what may be the outcome. But the effect upon the relations between Britain and India may be far-reaching. In all questions concerning Europe today there is an Eastern factor. Indeed, rumour is busy with an alleged alliance between Germany and Japan! It is important, therefore, from every point of view that readers of *Stri Dharma* should be aware of the main points in the present crisis. Briefly, they are these. Early in March, the British Government issued a White Paper on their defence policy in which they stated that, while "peace is the principal aim of British foreign policy," they realized that in the present troubled state of the world "armaments cannot be dispensed with," and that "adequate defences are still required for security and to enable the British Empire to play its full part in maintaining the peace of the world." In this connection they recalled that on 28th November 1934, His Majesty's Government drew public attention to the rearmament on which Germany was engaged, and they now added that if this rearming continued "unabated and uncontrolled" it might "produce a situation where peace will be in peril."

The effect of this White Paper was to bring reality back into the European sense, and everybody seemed suddenly to become honest! There followed in due order the proclamation of the existence of a German air force, the passage of the two years' military service Bill in France; and Herr Hitler's announcement that military conscription is to be re-introduced in Germany forthwith, and that the Army's *peace* strength is to consist of 12 army corps and contain 36 divisions (possibly 500,000 men - more than France could possibly put into the field). Meanwhile, Italy is calling up her 1911 class of conscripts, and Signor Mussolini's words are fired with military ardour - though whither directed no one quite knows!

The Turks threw off the Sevres Treaty in 1919-22, and the Germans have now thrown off the Versailles Treaty. It is in these explosive conditions that Sir John Simon and Mr. Anthony Eden have gone on a journey of "exploration" to France, Germany, Italy, Russia and Czecho-Slovakia. Europe will either take the road of a *collective* effort towards security and peace, or range herself into two rival armed camps, with war

brought nearer, and the whole world involed in the conflict. Which is it to be?

Political Reforms in Russia: The news that certain political reforms are soon to be carried out in Russia is worth recording. It does not mean that Russia is going to become a democracy or anything approaching what is usually meant by that much-abused word. But the reforms do seem to imply a certain relaxation of the iron hand of dictatorship from the political angle: (1) Russian elections are now by "open ballot," viz: by a show of hands. It is proposed to establish the secret ballot, though it may take two or three years to carry this out. (2) The disproportion between the urban and rural electorate is to disappear, instead of (for example) a Deputy being elected by 25,000 voters in the town, and by 125,000 voters in the country. (3) Instead of indirect elections - local bodies, electing members of regional bodies, and so on, - under the reforms there will be direct representation in the Central Executive of the Soviet Union.

All this is part of the constant efforts of the Soviet Union to "educate the masses." That these efforts are meeting with success may be seen in the increasing women's poll. This has been enormous especially in the rural areas, and certain Asiatic regions within the Union. The *Manchester Guardian* states that in Uzbekistan, the women's poll rose from 7.8 per cent in 1926 to 72 per cent in 1934.

Britain and Arms Traffic: It is pleasant to be able to record the appointment of a woman among the members of the British Royal Commission to inquire into the private manufacture of and trade in arms. She is Dame Rachel Crowdy, who is so well-known at Geneva as an official representative at the League of Nations. The other members of the Commission are Sir John Eldon Bankes (an ex-Lord Justice of Appeal); Sir Thomas Allen (long associated with the British Co-operative Movement); Sir Philip Gibbs (war correspondent and author); Prof. H. C. Gutteridge (Dean of the Faculty of Law, London University): Sir Kenneth Lee (well known in Lancashire Cotton circles); and Mr. J. A. Spender (the eminent journalist). It is a strong, independent team, and they are to report on the whole question of private manufacture of and trade in arms, on very much the same grounds as those on which the United States. Senate inquiry has been pursuing its investigations in recent months.

Social Legislation in India: In a striking article in the *Quarterly Review* (London), Mr. Cedric Dover surveys the whole field of industrial and social legsilation in India. After a reference to the estimate of Lady Chatterjee "that about half the total number of factories get inspected only once, while more than 1,000 factories do not receive an inspection visit throughout a whole year," Mr. Dover goes on to point out that the growth of the labour movement and the fact that India is represented on the International Labour Organisation have aroused new interest in welfare legislation. But much remains undone. India needs an All-India Maternity Benefits Act, and a consolidating Public Health Act, which will enforce a minimum standard in sanitation, and make compulsary a good deal of existing inoperative legislation.

Mr. Dover expresses the strong opinion that the work of Vigilance societies dealing with prostitution needs to be organised on more liberal lines. He states that it is generally admitted that prostitution in Calcutta, where 10,000 prostitutes were recorded in 1921, has shown a marked increase notwithstanding legislation. He pleads for "propaganda for sexual hygiene, for improved social conditions" and affirms that "the proper aim of legislation should be hygienic rather than moral."

So far as women's problems are conerned, Mr. Dover points out that the legal position of women, their political enfranchisement, and the laws affecting property, inheritance etc. "deserve immediate consideration if India is to keep pace with world progress." And the establishment of adequate juvenile courts is urgently necessary.

The Sarda Child Marriage Restraint Act And Its Long-needed Improvement.

We all know in our hearts that the evil of early marriage is not only very harmful to the health and happiness of our young children, but it is also a sad commentary on our civilisation. We also know well that the nation is made up of homes, and woman was always, and will always be, the centre of the home. Thus the welfare of women is very essential in the development of a nation. So to protect our children we must protect women. In spite of all that, there are some persons who see the beneficent Act differently, and who raise a hue and cry against measures that are put forward for consideration by the Assembly, in the vital interests of our dear mothers, sisters, and daughters—the true makers of a country and its people.

The worst of all is that such self-seeking propaganda is very often started under the cloak of religion in order to nullify the vital value of the Act. As the spirit of all known religions is in the interests of the all-round welfare of all mankind, and as the effect of child marriages has been very sad, therefore the Child Marriage Restraint Act ought not to be construed as an interference with religion. Obviously, it is a matter of purely social and moral welfare. Why, then, a cry of religious interference be raised in this connection, we are at a loss to understand?

So it is up to the patriotic public to seek the welfare of all human beings—men, women, and even small children. Moreover, that which is taken as religion by one thoughtless and uninformed person, is irreligion to a great majority of thinking and God-fearing persons.

A few necessary steps that ought to be taken to neutralize the undesirable propaganda of an opponent of the Sarda Act, are submitted below for the kind consideration of your readers:—

1. The various branches of the Indian Women's Associations as well as other kindred organisanisations ought to hold meetings with a view to educating the public for service in the cause of Indian women and children.

2. In every town, there should be organised a Sarda Act Defence Society with its objects to discourage early marriage, and to check such marriages, if there be any, in the locality.

3. A deputation of eminent ladies and gentlemen should seek opportunty to approach the Viceroy as well as Governors of the various provinces with prayers and petitions to secure the sanction and support for a necessary improvement to be made in the provisions of the Sarda Act.

BHAGAT RAM, LUDHIANA.

Social Reconstruction will Follow Individual Remaking

AN APPEAL TO WOMEN

Human Soul Yearns for Warm Love and Sympathy

(BY SIR S. RADHAKRISHNAN)

It heartens one to see that at least in our Women's Conferences the distinctions of high and low, Hindu and Muslim, European and Indian, official and non-official, are not observed. By their very nature, these Conferences constitute a rebuke and a challenge to men, and I do hope that your lesson will not be lost on us. It is a matter of sincere pleasure to all patriots that you are up against communalism in every sense of the term and we hope that you will persist in fighting it.

Your Conference modestly declares that it is interested only in the field of educational and social reform. You need not be afraid that you are dealing only with secondary issues, simply because political objectives are not put in the front of your programme. You are also contributing in a very direct way to the political emancipation of this country. The extent of our political backwardness and failure is directly proportioned to the strength of our social and communal differences and appalling illiteracy; and if you attack these, you will assist our progress towards the political goal. We cannot achieve political freedom, we cannot maintain it for long even if we achieve it, unless these social and communal difficulties are removed.

Again, what is the good of achieving political freedom if thereby we are not able to produce a fine civilizasion. Science and politics may give us security of life, food, shelter and freedom from disorder but these are transitory trifles compared with those central situations of life, like love and motherhood, and such personal relationships and the test of civilized life lies in the strength and equanimity with which we are able to face these deeper realities as against the mere frills of life.

POSITIVE AND NEGATIVE ASPECTS.

I agree that it is essential to liberate men and women from the external tyranny to which they are now being subjected. It is necessary that the crude views which persist in treating women as domestic servants or social ornaments or sexual conveniences should be put an end to. But it is only one part of the task, the negative; the positive work lies in the development of the personal resources. If we neglect the latter task, we do so at our peril. Look at what is happening to-day in countries where this negative emancipation from outward bondage has been achieved without sufficient emphasis on the positive. People are freed from the fear of religion, the fear of priest the fear of hell, the fear of policeman, and yet they are becoming world-weary at twenty-two. They have attained liberty but it has turned out a Dead Sea fruit. The emancipated women may enjoy rank, wealth, position, nay even knowledge; they may know French and play on the organ, but what then? They do not know what to do with themselves. They rush here and there among outward things, pushing, carrying, dragging, busy tying this knot and untying the other, blaming this person and cursing another;

they sulk, they sneer, they scold, and they complain bitterly against all and sundry that the elements are unfriendly and they are not having a nice time. They waste their emotions on vulgar inanities and the flippery and the tinsel absorb all their energies. When they escape into solitude, they have the strained, harassed, hunted, nervous look. A nameless sadness weighs them down and they become delirious and deranged when the shocks and the outrages of life overtake them. Life has become what we see in pictures and cinemas, an idiot's tale full of pain and piffle, signifying nothing. It has no living sense or purpose. Liberty from external restrictions is not enough. A state of things in which everybody is free to do what he likes, read what he likes, is infinitely more dangerous than one in which everybody is kept in bondage by social codes and ecclesiastical pandits. To liberate individuals from the bonds laid on them by external authority is good and necessary; to liberate them from the servitude which is infinitely more perilous and degrading, the servitude to one's own passions and desires, is equally necessary and urgent.

APPROACH TO HUMAN SOULS.

With all humility and due respect, may I urge that only those who are genuine and profound can serve society? This sincerity and strength one cannot get by easy living and light sentiment. A new social order cannot be created solely by means of scientific devices or humanitarian good-will. The great majority of altruistic minded people acquire a sense of satisfaction that they are doing their bit, when they enrol themselves as members of social reform associations or fellowship organisations or subscribe to their funds. It is all splendid work, and far be it from me to minimise its value. But what is it when compared to that more important task of deepening one's own life and making it worth while. Only such deepened spirits can assist human beings to bear the anguish they are called upon to endure and not the mere professional reformers or physicians of the soul, to whom all griefs and sorrows are of one type. The poor are not confined to the slums nor the so-called fallen to the streets. There are helpless human souls in crowded offices, in stuffy drawing rooms, in desolate bedrooms where they toss about restlessly, eating their hearts out and if we have to know of their constant efforts and strivings, we have to approach them as human souls, not as social uplifters by making them feel that they are not sadly and insupportably alone. To give the lowly and the lost sympathy and understanding is to wash their sores and clean their stains. A human soul reveals itself to another only in love and sympathy and not in answer to questionaries and in mental clinics. It yearns for warm love and is repelled by cold curiosity. Go through a day with calm and serenity and understand the hearts of men and women you meet with, and look on the world with their eyes, you will do more for society than by working at office desks or distributing pamphlets at public meetings or going about with a little note-book and a bit of pencil. Social reconstruction will follow if you undertake the less exciting but more exacting task of individual remaking.

(The above address was delivered by the illustrious author at the last session of All-India Women's Conference held at Calcutta.)

(Sind Observer)

WESTERN POWERS AND JAPAN

It was that influential weekly which pointed out in a recent issue that "Europe's embarassment is Japan's opportunity." This is especially true of Japan's relations with China, and proposals are now on foot whereby Japan may give aid to the Nanking Govt. in bringing to China settled government, if China, in her turn, will give up the boycott of Japanese goods, recognise Manchukio, and grant Japan a favoured position, politically and commercially.

There would seem to be every indication that Japan is aiming for the over-lordship of Asia, and it is here that those Western Powers who have large interests in the Pacific, viz: the British Empire, the United States, the Soviet Union, France, and the Netherlands, are beginning to realize the need for co-operation. No one will wish to deprive Japan of her share of world trade, but China's independence must be secured, and any attempt by Japan to secure further political expansion by her armed forces is likely to produce a stimulating example of British-European, and American co-operation.

B. P. Howell.

Resolution passed by the International Executive Committee of the Women's International League for Peace and Freedom, meeting in London, March 25th—30th 1935.

In view of the importance of the maintenance and development of the democratic principle, the Women's International League for Peace and Freedom has followed closely the progress of the negotiations for self-government in India. The International Executive Committee of the W. I. L. P. F. meeting in London March 25th—30th views with grave concern the fact that the proposals for a new constitution under consideration by the Government of the united Kingdom are inacceptable to the Indian people. It expresses its earnest desire that the situation should immediately be reviewed in consultation with Indian opinion.

This meeting also urges upon organised groups of men and Women in British India the need for a clear presentation of their case such as has been given by the Indian Princes in their recent statement issued on March 18th.

MUSLIM WOMEN'S EDUCATION

(Being the substance of a short talk to the Muslim Society of Great Britain by Iqbal-un-Nisa Begum Mrs. Hussain, B.A., Gold Medalist).

As the subject of Women's Education is such a vast one, it can be divided into two parts: the first dealing with the necessity of education and the second with the scheme of education itself. I have met many Muslims who labour under the misconception that education for our girls is unnecessary. I therefore will deal with the first part. Perhaps my introductory remarks as to the necessity of such education may appear very outspoken and even sensational from the orthodox Muslim point of view. But open and frank statements are much more effective than mere lip service under the cover of sympathy and praise.

Woman is as social a being as man. The gregarious instinct in her is so great that it impels her not only to seek the company of her own sex but that of the opposite one also. If a society is to be prosperous, progressive and happy, it must have a reasonable amount of free mixing of both the sexes. As we have been seeing in the other nations of the world, the development of society as a whole depends upon the harmonious development of its various parts. But in a Muslim Society its members are often morally and mentally dwarfed and incapable of successfully tackling the problems of the modern world because of the segregation of the sexes.

Woman as an individual has the same power of sentiment and emotion as man. The mental faculties, such as observation, reasoning, imagination, power of association and expression, develop while she is very young and at the age of 5 or 6, a girl feels an impelling force within her to express herself in various ways. It may be talking, writing letters, composition and essays or by drawing, painting, music and even dancing. These various forms of expression are conducive to happiness and satisfaction and their denial leads to misery and unhappiness. The power of expression, or instinct of assertion, as it is variously called, is very great in young children and is not altogether absent in elderly people. It is the greatest power in the human being for further progress and development. But unfortunately, it is not only suppressed in the young but also killed by illiterate Muslim mothers on the plea that girls become talkative if allowed to talk whilst

they are very young. Women are susceptible to the joys and sorrows of this world to the same extent as men. Like men, they continually fall a prey to the ills of existence. If Philosophy is the solace of mind to a man, it is the same to a woman. If he takes interest in literary pursuits, she takes it to the same extent, if she is given the same facilities and opportunity. But for reasons incomprehensible to me, she is treated as a reasonless being, incapable of following a course of action that would benefit humanity. Is it not the greatest delight of the human mind to render service to the whole human race? Women are far better fitted to achieve this end. They have gentleness of manners, persuasive powers and they take delight in succouring misery. Is it right that they should be deprived of almost every opportunity of exercising the great powers they possess? Could you but know the feelings of millions of women you would see that they are miserable because of this lack of opportunity. They have a right to demand that the gifts bestowed upon them by their Maker should not be arbitrarily taken away by men only because they are called women and that they should not be shut out from what is good and great in this world. A great Thinker says:

> "We are foolish and without excuse: foolish in speaking of the superiority of the one sex to the other, as if they could be compared in similar things. Each has what the other has not: each completes the other and is completed by the other. They are in nothing alike. The happiness and perfectness of both depend on each asking and receiving from the other what the other can only give."

What is it that a woman can give to a man? Woman is the embodiment of love, affection, tenderness and care. She can give all the support of moral qualifications. What is it that a man can give to a woman? He can support her by his physical courage, candour, patience in facing difficulties of the world and an instinct of discipline.

Any modern thinking Indian will surely admit that education develops the mental faculties and serves to maintain discipline. Those who have undergone a certain discipline for a time are capable of adapting themselves to any condition of life. The fundamental fact of life is that this is a hard world, especially for the least evolved. Right education is disinterested and brings up a woman for her own sake and for the sake of her race, nation and country.

How evident is the simple truth that man and woman need to depend on each other in order to derive happiness through the proper performance of their mutual duties. They need still more to repair the natural defects of each other by means of culture and contact. As the natural hardness and roughness of man's nature, if left to itself, develops into barbarity, making him unfit for domestic life, so does the natural weakness of woman, if kept in its original state, becomes a source of constant discomfort to both sexes. Of course, it is not possible to do away with the weakness of women altogether since it is so deeply rooted. But it is the duty of every sensible member to try and effect as much improvement in this direction as lies in his or her power.

For a nation to be brave, noble, and true, its women should be taught to be so first. The destiny of a nation lies far more in the hands of its women. Within the house the power of the mother reigns supreme in certain directions, though they may be weak individually, they are strong collectively. The uneducated mothers are often themselves mere children in intellect. They have nothing to teach their little ones but fabulous legends and old world superstitions. The imagination is very strong in early years. Mother's teaching, however foolish, leaves an indelible impression which is stamped on the young minds. The earthly rewards and punishments of worthy and unworthy men are to a great extent in the hands of the womanhood. We must cultivate the women who are the educators of the human race else the new generation cannot accomplish its work. It is the parents' example in words and manners which form the child's character far beyond mere verbal instruction. The Muslim nation which carried off the palm for bravery, hospitality, generosity, skill and intellect in those early days has degenerated because of the illiteracy of its women.

The spread of education among women is indispensable, both for the sake of national progress and family happiness. There is a strong natural desire in both sexes for each other's comradeship. The newly married husband feels the craving for his wife's companionship in everything that concerns and interests him. In course of time he realizes that due to lack of education and illiteracy, she is unfit to participate in all the phases of his life. On the other hand, many young men, after a Western education attempt to seek a mate among women of other nations, with whom they can mix freely, on the plea that our own girls are too illiterate. Then the Mohammedan seclusion of women tends also to unbalance the young

Muslim in his relationship with women of other countries, often making him an easy prey to the evils of the West.

Seclusion has undermined the health of Muslim women and made them an economic burden and their education difficult. It has narrowed, cramped and repressed their personality. See that it is discarded gradually. As far as my experience goes, it is beyond the power and energy of one man to do it. It requires hundreds of thousands of volunteers, both men and women.

I feel I must give credit to the young men of this century who seem full of enthusiasm and spirit for the revival of their national life. Their philanthropic work is indispensable for the regeneration of our community. Some of them possess a spirit of revolt--and it is common in the young men who are in their youthful ardour to revolt against the old systems. But if people with experience in life help them, the combination will be a happy one and the result fruitful. One will have the spirit of revolt and the other that of reformation and evolution. Personally I do not believe in revolution as it generally destroys too much. Though apparently productive for the time being, in the long run it is more harmful. Real growth and progress are slow and gradual.

I conclude with one sentence: a cultured mother is not only the fitted preceptor and educator of her children, but she is also the source of constant delight to them. She is an educated sister to her brother and an accomplished wife to her husband.

The scheme of education for our girls will be dealt with in another talk.

WOMAN HAVE A VOICE IN THEIR COUNTRY'S POLITICS

BY MICHAEL LANGLEY

Less than fifteen years ago, the Anatolian peasant woman was carrying munitions for her husband, engaged in the War of Independence with the Greeks. At that time, too, her services were commissioned for sweeping the cobbled streets of Istanbul, where cityborn girls had already been brought from latticed seclusion to office stools and shop counters.

The women of Turkey complied with the demands made upon them during years of hardship and distress. But, unlike our own countrywomen, they did not ask for electoral rights in recognition of their new economic status, for there is no political tradition in Turkey.

Since the fall of Byzantium, Fatma's highest ambition had been to secure the favours of a pasha's harem.

She has no such opportunities today. So, in return for quietly adapting herself to new conditions, Kemal Ataturk has seen that his Republican Government grant her a vote.

Hatless and wearing dark tailored costumes the seventeen women representatives, elected to the Grand National Assembly of Turkey, took their seats when the fifth session opened at Ankara on Friday, March 1.

ON THE MOSLEM SUNDAY

The fact that the Chamber reunited on a Friday, the Moslem Sunday, is itself a prelude to further reforms, proposals to relegate the Moslem festivals to second place and give prime national significance to important dates in the history of the Kemalist movement.

"Their appearance was marked by modesty and unobtrusiveness," said one commentator. "So far they have not spoken." But if the women deputies show themselves as active as they have done in debating experience already obtained on the Municipal Councils, they should prove a stronger group than seventeen out of 399 would suggest.

Among their new representatives is Bayan Shekibe Ichbel. Some years ago her husband, a farmer living in the neighbourhood of Brusa, died. He left her his estates. Bayan Ichbel, born and brought up in the country, managed them in his place. Her farm became known as a model concern. She scarcely ever left it until at Kemal Ataturk's own suggestion she stood as a deputy. Now she formally represents the Inegeul constituency and in practice is a spokeswoman for the peasants of Anatolia.

PROOF OF PROGRESS

It may be some time before political opinions are formed, and even longer before they come to be expressed among the backward elements of Turkey—and nearly 70 per cent. of the total population is engaged in agriculture.

Yet the seventeen women deputies representing, except for Bayan Ichbel, urban constituents, are themselves proof of the rapid progress made in towns.

In the main square of Taxim, a residential quarter of Istanbul, or outside the University gates at Bayazit, women speakers are often to be heard on public holidays and at election times. Yet half a generation ago the women of Taxim were still wearing the veil. In the streets they would walk behind their husbands, and it was an almost unheard of thing for a woman to dine in a restaurant.

A TYPICAL SCHOOLGIRL

On the old city side of the Golden Horn, the Stamboul side, the Turkish girl was chaperoned to school. To-day she walks briskly through the bazaars and across the Hippodrome where the party fights of conservatives and radicals waged in the Emperor Justinian's day, 1,400 years ago.

She enters the court of the Bayazidieh, or the Dove Mosque. Her books beneath her arm and a navy blue peaked continental *lycee* cap crushed down upon her curls, the Turkish girl student hurries across the Trafalgar-square of Istanbul. As she walks she repeats to herself a quota of new pure Turkish words, issued daily by the Dictionary Commission. For young Turks must re-learn their language, cleansed of Arabic and Persian origins.

Women, elected to the municipal councils, have shown themselves keen in the matter of slum clearance and the building of adequately ventilated and heated houses.

ANCIENT AND MODERN

At present, most dwellings in Istanbul are heated by braziers. These primitive charcoal fires are set outside on the pavements whenever they begin to throw off dense fumes. Their care is a constant anxiety to Turkish housewives in a city notorious for its conflagrations in those extensive quarters where the old wooden houses have not yet been replaced.

And the trams—the crowded, grinding trams! No one willingly takes suffocating, jolting ride down the steep slopes of Galata to the Golden Horn. The tramway company no longer reserves the two front seats of its cars for women. They must straphang with the men if room is to be found for women deputies to take seats in the Chamber!

WOMEN'S CITIZENSHIP

CONFERENCE AT ISTANBUL

(BY MODERNA)

I have previously mentioned the International Conference which is to be held at Istanbul during April, and the efforts which are being made to raise funds to cover the expenses. These efforts are being intensified now that the time of the conference is so close, and to-day the appeal committee has written a long letter to "The Times" in an endevour to reach yet more sympathisers.

The letter states that the conference will be attended by women delegates from some 30 different nations, every delegate representing a national organisation of women in the country from which she comes, and the purpose of the conference is to secure full franchise and to educate women for their task as citizens.

The Congress will not be concerned with advocating or disparaging any form of government the various nations of the world find suitable to adopt, the letter goes on, but the real welfare of nations is only secured when women are free to make their contribution to national life by full citizenship. The old idea that women are not fit to excercise any real share in the government of their countries is being subtly revived in some European nations.

The Istanbul Congress, if well supported, will call a halt to reaction and encourage women of all nations to press on to further their influence in national and international life. The Congress will urge women of all nations to claim their right to share the necessary power to protect themselves and their children from avoidable evil and suffering and to influence their country's policy towards peace and international co-operation. The equal freedom of men and women to full citizenship is basic, underlying all forms of State organisation. It is as unreasonable for men to decide the activities of women as it would be for women to decide the activities of men.

In view of the fact that the League of Nations now constantly appeals for the co-operation of women's organisations in social reforms and in all aspects of good understanding between nations, it is essential that women

of different countries should meet to work in harmony for necessary reforms. Fair play and good conditions for women in industries and the professions, a resolute advance in crushing the traffic in women for immoral purposes and the drugs which poison the race, changing old legal codes which hamper and do not protect wife, mother and worker. Such are some of the tasks.

The appeal of the Committee in charge of the financial side of the Congress is for £ 2,250 to meet not only the inevitable heavy expenses an international Congress entails, but to carry out the programme that will be drawn up. Resolutions, be they never so wise in themselves, achieve little, and the Committee members dare not let slip what the sacrifice of the pioneers in the movement has won.

Among the signatories to the appeal are Mrs. Corbett Ashby, Lady Astor, and Dr. Maude Royden.

INDIAN WOMEN'S WORK

A worker who has at different times spent years in India, chiefly in Y. W. C. A., and missionary work, and whose London home has always been a centre for Indian students, has at the age of 79 returned from a two year's stay in India, full of enthusiasm for the work now being done by Indian women inspectors of primary schools.

For fourteen months, Miss Kinnaird stayed in Indian homes, frequently with the inspectors, and accompanied some of them on their tours of inspection.

Formerely the women school inspectors were English. Then Anglo-Indians were employed. Now the demand is for Indian women. At present, Christian Indian women fill most of these appointments as there is nothing like a sufficient supply of Hindus or Moslems. Miss Kinnaird stated that thousands of new primary schools are being started and the district education boards are vieing with each other. To meet the great and immediate demand for teachers the Government is new opening training centres for Indian girls and widows and girls who have passed the sixth standard and shown ability are being trained as teachers.

In the Punjab where there has been an enormous increase in the number of schools and pupils, every European or Eurasian woman teacher is being replaced by an Indian girl. The indian Y. W. C. A. feels that so that such teachers may be in touch with the outside world there should be a

travelling inspector to visit them from time to time and it is considering what can be done in India, Burma and Ceylon, by correspondence regular visits, by conferences, and by forming Y. W. C. A. fellowships while the girls are still in schools and colleges. It already provides for young teachers through its holiday homes in many hill stations and by holiday camps.

FROM PUBLIC SCHOOL TO BORSTAL

For the first time a woman has been appointed an Assistant Prison Commissioner. Two additional posts of Assistant Commissioners have been created.

Miss L. C. Barker, Governor of Aylesbury Borstal Institution, and Mrs. N. R. Hilton, Governor of Manchestor Prison, have been appointed.

Miss Barker will be succeeded at Aylesbury by Miss M. Mellanby senior house-mistress at Roedean Girls' School, Sussex.

"It will mean a great wrench having to leave my job," Miss Barker has stated. "I shall be working from the Home Office but have not yet formulated any plans. I feel it is an appointment that is very necessary and I am proud to have been selected. When I get settled down, I shall make a tour of the women's prisons."

Miss Mellanby said she had been at Roedean for 13 years. "As Governor of the Borstal Institution, I can hardly hope to improve Miss Barker's wonderful and highly successful work," she added. (*The Hindu*)

HARIJAN MARRIAGESAT GOKULAM.

Nine Harijan marriages were performed in Gokulam. The rituals were conducted in the fore-noon. Mr. P. N. Sankaranarayana Aiyar, the organiser of the colony, officiated as priest. There was a large gathering of Harijans as well as others, numbering in all about three hundred.

A public meeting was held in the evening at which Dewan Bahadur K. S. Ramaswami Sastrigal presided. Mr. C. V. Krishnaswamy Aiyar and Mr. S. K. Yegnanarayana Aiyar addressed the gathering.

The Gokulam songs of the Harijan boys and girls were very much appreciated by the audience. Srimathi G. Visalakshi and her students entertained the audience to music.

The collections from the local people amounted to Rs. 75, and contributions from outside sympathisers amounted to nearly Rs, 167. The total expenses came to about Rs. 212, leaving thus about Rs. 30, to be carried over to the 'reformed marriage reserve fund.'

BRANCH REPORTS

MAINPURI

The 11th Baby Welfare and Health Exhibition under a different name, i.e., the Ladies' Section with many new items was held here during the district Devi Fair and Rural Uplift Exxibition from 27th March to 2nd April with great success. This year interesting items such as cooking competitions for ladies and girls were introduced. Sports for rural and urban women and school girls were organised. Cinema show on child-welfare and maternity was shown to a large gathering of ladies. A large sewing section was added wherein the ladies from the whole district sent their beautiful needlework and painting. Lectures on education, health and hygiene and social reforms were delivered by prominent ladies. The success of the show was due to the members of the Mahila Club, with which is incorporated the Women's Indian Association, Mainpuri branch. Mrs. Dharma Narain, Mrs. R. D. Nehru and Dr. Nehru, Collector and Mr. Hridaya Narain Agarwal deserve best thanks. The number of visitors was about 20000, mostly rural women, who are expected to have derived much benefit from it.

MRS. CHANDRAKANTI.

MADANAPALLE.

Under the auspices of the above branch association, a largely attended Special Meeting (including a Muhamadan representative) of the ladies of Madanapalle was held in the premises of Mrs. R. Seshagiri Rau, to congratulate Mrs. Rukmani Lakshmipathy, when Mrs. M. E. Cousins B. Mus., presided.

A photo of Mrs. Rukmani, profusely garlanded, was kept on an artistic table picturesquely decorated with jasmin and other flowers of varigated colors.

The meeting began with prayers and songs.

Then Mrs. Cousins called upon her co-worker Mr. R. Seshagiri Rau to speak. He then gave a history of the samaj since its inception in 1916, and how it had developed during the 19 years of its existence, how Mrs. Cousins toiled incessantly since then for the upliftment of Indian

womanhood by her constant travels throughout the length and breadth of India and referred to the incident when the Samaj welcomed Mrs. Lakshmipathy during the early twenties as one of the early graduates of the caste Andhra ladies, and to-day he said, they had the unique honour of congratulating the same lady as one of the Heroines of India and as the first elected lady member of the Madras Legislative Council. He concluded by garlanding Mrs. Cousins with the remark that all this success was mostly due to *her* untiring labours and excellent organisation. Mrs. Cousins in her concluding remarks said that though Mrs. Rukmani Amma was not a great orator and poet like Mrs. Sarojini, she by her speedy work, dint of her character, and immense sacrifices for the cause of the country, had won the confidence of the Voters (both men and women) and of the country. Mrs. Cousins further said that she was a combination of both ancient Hindu and modern ideals, and that she could be taken as a model by all ordinary women living family life and contribute their mite for the upliftment of women in particular and of the country in general.

After distribution of flowers, pan-supari and fruits by Srimati Susila Devi, the meeting came to a close at 8-30 p.m.

NOTES & COMMENTS

Women and the Reforms :

During the committee stage of the India Bill important amendments in connection with further improvement in civic opportunities and rights for women have been accepted. The acceptance of the principle that women should be represented in the Council of State and the action taken to put this into force are welcome recognition of the constant urge that the women from India as well as in England, and women members of Parliament, have been putting upon the authorities concerned. Also the amendment regarding the removal of any sex disqualification with regard to many of the services, is another tremendous step forward. When in other countries women are being pushed back from the positions they have gained by great merit and labour, it is a very happy circumstance that in the framing of the Indian constitution so much attention has been paid to the position of women in the civic and political life of the country. Even though certain fundamental principles such as nomination, the wives and widows' vote etc., have been accepted in the face of the united demand of the women against these methods, we may still hope that even with this beginning, if proper women are found to fill the places that have been created and a proper consolidation of the women all over the country into effective organisations will soon create a force in the country, which will be able to bring about changes in the desired direction. A concentrated drive must be made against the monstrous illiteracy and new energy infused among the women through enlightenment and education. There has been a gratifying realisation among the official and non-official English public opinion of the very great importance of the women's, share in the future of the country. We may fully trust that Indian Women will more than fulfil this great confidence that has been put in them. However mere desire and capacity is not enough. We want trained women who will be equipped to put this capacity into action and we want the proper education and opportunity for such training. We must thank the English women members of Parliament for all that they have done on our behalf.

The Istanbul Conference :

Another great event in the sweeping tide of the great Women's Movement that embraces the women all the world over, has taken place in the

International Conference of Women that was held at Istanbul. These are the high lights in the march of progress. Forty nations were represented at the Conference and the W. I. A. and A. I. W. C. were ably represented by Begum Hamid Ali and Begum Iqubalunissa Hussain, who tell us in glowing terms the great measure of unity of aim that is always conspicuous in the international meetings of women. Though they come from every country, and race and nation, though they speak different languages hold different traditions and are, in all the circumstances of life different from one another yet underlying all this, there is a unity of purpose, of aims and ideals that is like a strong chain binding them together in a strength that will grow invincible. The matter of the economic emancipation of women was in the forefront of the important subjects discussed by the conference and it is justly the most important matter! Without economic independance for the women as a basis, all other openings and opportunities must remain abortive. Until women are able to maintain themselves without depending upon or being subordinate to anyone, they will not be in a position to avail themselves fully of all the opportunities that are open to them. We deplore the position of the women in countries where they are being driven back from their hard earned positions, but the tide of reaction will soon turn. The great help and encouragement that was given to the Conference by the Turkish Government is a mark of the tremendous changes that have taken place in the attitude of the oriental countries towards this subject. The Government went so far as to have special issue of stamps, the proceeds of which were to be given to help finance this great event. Nowhere have such phenominal changes taken place in the position of women as in Turkey and once again the country has shown its love and confidence in the great Turkish leader by electing him once again to be the Attaturk as he is henceforth to be called. Women in India appreciate and admire his work for the rebuilding of his country and wish him a very successful term of office.

The Earthquake:

Once again there has been a terrible earthquake in India and thousands have lost their lives and homes in Quetta and surrounding places and devastation and terror are reigning where but a few short hour ago there was a smiling landscape and happy people. It is but a year since Bihar was laid waste by the terrible earthquake. These are the great calamities which are beyond all human power to avert. All that human

sympathy and help can do is but nothing compared to the need, but we are sure that the response from the public to relieve the sufferings of these poor afflicted people will be as generous as always.

Equal responsibility as well as equal privilege:

All right minded people will welcome the change in the English law that has made women responsible for their own liabilities. Rights and responsibilities are the dualfacts that cannot and should not even be separated of freedom. If women are to be fully privileged to own property and have their rights—then equally they must welcome this tacit acknowledgement of their new status and be responsible for their own liabilities also. We therefore regard this as a happy augury and we hope that soon in India also women will be able to obtain complete economic freedom and equal status.

Editor's Note:

Our readers are informed that owing to the absence of the Editor, Stri Dharma was not published in May.

SILVER KUNKUM SETS

When the fair one receives a visit from another, these dainty little silver sets are much in demand. Beneath the bird's wings there is room for Kunkum. There are receptacles for Sandal and Jawad and a little silver stick to lay the Thilakam.

Rs. 14
A SET

These sets delight the heart of the ladies and are very much in vogue.

VUMMIDI RAMIAH CHETTY GURUSWAMY CHETTY & CO.
MADRAS & BOMBAY

VOICE OF BENGAL

WHAT EMINENT AUTHORITIES SAY

SUBALPORE CO-OPERATIVE ANTI-MALARIA AND PUBLIC HEALTH SOCIETY, LIMITED.
HOOGLY, (Bengal)

We have used your product Amin's Anti-Malaria Tablets and found the drug efficacious, useful and economic.

Hony. Secretary.

Harish Mukherjee Road,
CALCUTTA.

The ingredients of Amin's Anti-Malaria Tablets are really effective combinations and are indicated for the treatment of acute, chronic and obstinate cases of Malarial fever. This does not produce quininism at all. I have been prescribing these Anti-Malaria Tablets for all chronic and obstinate cases for the last six months with splendid results. I have tried on chronic cases at Barasat, Jessore, Nadia and Hooghly and none has complained its efficacy.

M. B.

DR. B. N. BOSE'S HOSPITAL,
Barrackpore (Calcutta).

I have used Amin's Anti-Malaria Tablets in several cases of Malarial fever, and found them very efficacious.

The Tablets were also supplied to three medical men, who used them personally. They were highly pleased, as the Tablets not only cut short the duration of the fever, but also were free from unpleasant effects.

M. B. CAPTAIN late of I.M.S.
(Medical Officer-in-Charge.)

New Park Street,
CALCUTTA.

I have tried Amin's Anti-Malaria Tablets on several patients of mine and I find them quite effective in checking the malarial fever and reducing the enlargement of liver and spleen. They can be best used on the patients who cannot tolerate quinine.

M. B. (Calcutta).

I have personally used Amin's Anti-Malaria Tablets, and have much pleasure in testifying to its efficacy. It is a wonderful specific for all kinds of fever, and considering the ravages caused to this country by malaria I think it is a boon to the public.

K. D. BANERJEE,
Honorary Magistrate, First Class, Sealdah.

AMIN'S ANTI-MALARIA TABLETS. For periodic fever these tablets have been found to be more certain in their effect than Quinine. Their effect is markedly satisfactory in malarial infections. These tablets are absolutely free from Arsenic, Strychnine, Aconite and other drugs of the similar nature, and may be safely used by women during pregnancy without any of the after effects attending quinine medication.

Price: Re. 1 Per Bottle of 100 Tablets.

(Packing and Postage extra)

Telegraphic Address:
"ANTIQUININ"

A. AMIN & CO.

Manufacturers & Dealers in Specifics
114, FRERE RD., CARNAC BUNDER,
BOMBAY 9.

Tele. No. 44529 / 20711

JL
N35-16 16

TAMIL

ஸ்திரீ தர்மம் 1935 ௵ மே, ஜூன் ௴

மந்திரி பதவி வகித்திடும் மாது

நிர்வாக ஆற்றல் நிறைந்த பெண்மணி

அமெரிக்காக குடியரசுத் தலைவரான ரூஸ்வெல்ட்டின் காபினெட்டில் தொழில் இலாக்காவின் காரியதரிசியாக ஓர் பெண் நியமிக்கப் பட்டிருக்கும் செய்தி மிக ஆச்சரியமான செய்தியாகும். அமெரிக்காக் காபினெட்டில் மந்திரியாக ஓர் பெண் நியமிக்கப் பட்ட நிகழ்ச்சியானது அமெரிக்கா சரித்திரத்திலேயே ஓர் புதுமையான விஷயமாகும்.

20 ஆண்டுகட்கு முன் அமெரிக்கா பெண்கட்கு ஓட்டுரிமையே இல்லாமலிருந்தது பிறகு ஏற்பட்ட பெண்களின் கிளர்ச்சியின் பயனாக ஓட்டுரிமை மட்டுமன்றி அவர்கள் அரசாங்க உத்தியோகம் வகிக்கும் உரிமையையும் வழங்கப்பட்டது. 1840-ம் ஆண்டில் அகில உலக அடிமை எதிர்ப்பு மாகாநாடு லண்டனில் கூட்டப்பட்டபொழுது, அதில் அமெரிக்க பெண் பிரதிநிதிகளுக்கு இடமளிக்க மறுத்து விட்டனர், ஏனெனில் பெண்கள் பொது நிகழ்ச்சிகளில் கலந்து கொள்வது அவமரியாதை யென்று கருதப் பட்டதனாலேயே யாகும்.

அன்று தொட்டு மேற்குத் தேசங்கள் அதிகப் பாடங்கள் கற்றுக்கொள்ளலாயின. இன்று அமெரிக்க மாதர் விடுதலை பெற்றது மட்டு மல்ல; அவர்கள் அமெரிக்காவின் "வைட்ஹௌஸில்" "காபினெட்" மந்திரியாக இருக்கும் உரிமையும் பெற்றிருக்கின்றனர். சமீபத்தில் ஸ்ரீமதி ரூஸ்வெல்ட் அவர்கள் அமெரிக்காவிற்கு ஓர் பெண் தலைவர் வரக்கூடுமென்று கூறியதற்கு இது ஒரு தக்க உதாரணமாக இருக்கின்றதென்னலாம்.

ஸ்ரீமதி பிரான்ஸஸ் பெர்கின்ஸ் புதிய இங்கிலாந்தில் "பழைய குடியேற்றக் குடும்பத்தின் சந்ததியில்பிறந்தவர். அவருடைய இரத்த நாளங்களில் ஜேம்ஸ்ஓடிஸின் புரட்சி இரத்தமே ஓடிக்கொண்டிருக்கின்றதென்று கூறலாம். பிரிட்டிஷாரின் கொடுங்கோன்மையைப் பகிரங்கமாகக் குற்றஞ்சாட்டியவர் ஜேம்ஸ்ஓடிஸ் என்பவரே.

ஸ்ரீமதி பெர்கின்ஸ் மெலிந்த நீண்ட உருவமுடையவர், பார்வைக்கு மிகுந்த அழகுடையவராகக் காண்பவர், நடுதரமான சரீரபரிமாணமுடையவர், மங்கலான சிவந்த நிறமுடைய தலைமயிரை உடையவர். அழகிய ஒளியுடைய கண்களையுடையவர். அவருக்கு ஏறக்குறைய 52 வயது இருக்கலாம். அரிதாக அவர் கொம்பின் வரப்புகளுடைய மூக்குக் கண்ணாடிகளை அணிவது வழக்கம். அவர் தமது புதிய மந்திரித் தொழிலுக்கு வேண்டிய ஏராளமான அநுபவங்களைப் பெற்றிருக்கிறார்.

அவர் தமது 20-வது ஆண்டில் கிராஜுவேட் பரீட்சையை ஹாலியோக்கலாசாலையில் முடித்து பி. ஏ. பட்டத்தைப் பெற்றார். பொருளாதார சம்மந்தமாகவும் சமூக இயல்பு சம்பந்தமாகவும் இவ்வம்மையார் பற்பல கல்லூரிகளில் கல்வி பயின்று தேர்ச்சி பெற்றிருக்கிறார். பிறகு இவர் சிகாகோ நகரில் ஓர் ஆசிரியராக இருந்தார். மேலும் இவர் குறிப்பிட முடியாத ஏராளமான சங்கங்களிலும் இயக்கங்களிலும் அங்கம் பெற்றிருந்தார்.

நியூயார்க் பாது காப்புக் கமிட்டியின் காரியதரிசியாகவும் நியூயார்க்கின் தொழில் கமிஷன் காரியதரிசியாகவும் குழந்தைகள் சுகாதாரச் சங்கத்தின் டைரெக்டராகவும், சிறுவர் தொழிற்சங்கத்தின் காரியதரிசியாகவும் அம்மையார் இருந்திருக்கிறார்.

தொழிற்சாலைச் சட்டங்களில் இருக்கும் ஊழல்களை ஒழித்து நியூயார்க் நகரசட்டசபையின் மூலமாக ஏராளமான திருத்த சட்டங்களை இவர் ஏற்படுத்தியிருக்கிறார். இதன் பிறகு அங்கு கவர்னராக ஆல்ஸ்மித் என்பவர் இவ்வம்மையாரின் பொதுஜன ஊழிய உணர்ச்சியைக் கண்டு நியூயார்க்ஸ்டேட் கைத்தொழில் கமிஷனில் ஓர் அங்கத்தினராக நியமித்தார்.

பிறகு தான் ரூப்வெல்ட் அவர்கள் காபினெட் மந்திரியாக இவரை நியமித்தது. வெகு காலம்வரை ஸ்ரீமதி பெர்கின்ஸ் அவர்கள் தொழில் சம்பந்தமாகவும் தொழிலாளர் சம்பந்தமான எழுத்தாளராகவும் சொற்பொழிவாளராகவும் இருந்தார். இவர் பாலில்சன் என்றவரை மணந்து கொண்டார். அவர் நியூயார்க் நகரமேயரின் காரிய தரிசியாக இருந்தவராவர்.

ஸ்ரீமதி பெர்கின்ஸ் தொழிலிலாக்காவின் காரியதரியாக இருக்கும் அதே சமயத்தில் தனக்குக் கீழ் 1200 உத்தியோகஸ்தர்களின் தலைவியாகவும் இருக்கிறார். மேலும் ஐக்கிய அமெரிக்காவின் கூலி பெறுவோர்களின் சௌகர்யத்தை அதிகரிக்கவும், அவர்களுடைய நன்மைக்குப் பாதுகாப்பு அளிக்கவும், கூலி வாழ்க்கை வசதிகள் குடியேற்ற சம்பந்தமான விஷயங்கள் ஆகிய அனைத்தையும் நிர்வகிக்கும் அதிகாரம் நமது பெர்கின்ஸிடம் அளிக்கப்பட்டிருக்கிறது.

முதன் முதலாக இவர் அதிகாரத்திற்கு வந்ததும் வெளிதேசத்திலிருந்து குடியேறுபவர்களை கவனிக்கும் இரகசிய இலாகாவைக் கலைத்து விட்டார். இவ்வம்மையார்க்கு முன்னிருந்த தொழிலிலாகாக் காரியதரிசி வெளியோட்டியிருந்து வரும் இயக்கத் தலைவர்களிடம் அதிகக்கடுமையாக நடந்து கொண்டதை இவர் விரும்பவில்லை. இவர்பதவிக்கு வந்ததும் குடியேற்ற சட்டத்திலேயே புதிய திருத்தங்கள் ஏற்படலாயின. பிராஞ்சு தேசத்தையும் இங்கிலாந்து, ரஷியா முதலிய தேசத்தையும், சேர்ந்த பல தர்மிகளை எவ்விதத் தடையுமின்றி ஐக்கிய அமெரிக்காவிற் புக இவர் அனுமதியளித்தார். எம்மாகோல்டுமென் என்ற ரஷியா அராஜகத் தலைவனும் அமெரிக்காவிற்கு வர இவர் அனுமதி கொடுத்திருப்பது குறிப்பிடத்தக்கது.

தொழிலாளர்களின் வேலையில்லாத திண்டாட்டத்தைப் போக்குவதுதான் தேசத்தின் மிக முக்கியமான கடமையென்று அவர் கருதியிருக்கிறார். தொழிலாளர்களின்

பொருள் வசதியை அதிகப்படுத்தினால் அவர்களிடம் வாங்கும் சக்தியானது நிரம்பி யிருக்கும்.

கைத்தொழிலும் வியாபாரமுஞ்செழிக்க வேண்டுமானால் ஜனங்களிடம் வாங்கும் சக்தி அதிகமாக இருக்கவேண்டும். ஜனங்களிடம் வாங்கும் சக்தி அமைவதற்குக் காரணமானது அவர்களுக்குத் தகுந்த ஊதியம் கிடைக்கவேண்டும். இத்தகைய நோக்கத்துடன் பெர்கின்ஸ் அம்மையார் அமெரிக்கா தொழில் இலாகாவில் பெருத்த சீர்திருத்தங்கள் செய்து வருகிறார்.

இவ்வம்மையார் பதவிக்கு வந்த பிறகு 934 வேலை நிறுத்தங்கள் மிகுந்த திருப்தி கரமான முடிவுகளைப் பெற்று அமைதியடைந்திருக்கின்றன. தொழிலாளர்களின் குறைகளை நீக்குவதில் இவ்வம்மையார் மிகுந்த கவனஞ்செலுத்தி வருகின்றார் என்பது குறிப்பிடத்தக்கது. ஒவ்வொரு தொழிற்சாலைக்கும் சுரங்கங்களுக்கும் இவ்வம்மையார் நேரில் சென்று தொழிலாளர்களின் குறைபாடுகளை உணர்ந்து அதற்கேற்ற நிவாரணங்களை உடனே செய்து கொடுப்பதில் இவருக்குச் சமமானவர் எவரும் இல்லை; அவருடைய புதிய திட்டங்கள் மிக உயர்ந்தவைகளாகும். இவற்றால் தொழிலாளர்கள் நிறைந்த நன்மைகள் அடைய ஏதுவுண்டாகின்றது. வயது முதிர்ந்தவர்களுக்கு உபகாரச் சம்பளம், வேலையற்றவரின் இன்ஷ்யூரன்ஸ் உயர்ந்த கூலி முறை, குறைந்த கால அளவு, ஆகிய திட்டங்களை அமுலுக்குக் கொண்டுவரும் பொருட்டு அவர் போராடவும் தயாராக இருக்கிறார்.

அமெரிக்காத்தலைவர் ரூஸ்வெல்டு அவர்களின் நிர்வாகசபையில் ஸ்ரீமதி பெர்கினைப் போன்ற சுறு சுறுப்பான நிர்வாகஸ்தர்கள் எவருமே இல்லையென்று கூறலாம். முதன் முதலாக அரசியல் நிர்வாகத்தில் ஒரு பெண் தலைமை பூண்டு மிகச் சிறந்த முறையில் நிர்வாகத்தை நடத்திவருவது பெண்ணுலகின் பெருமையை அதிகப் படுத்துவதாகும். (குமரன்.)

கற்பகம்

T. M. சரோஜம்

(தொடர்ச்சி)

அன்று முதல் மாலைவேளை தினமும் கற்பகத்தின் தோட்டத்தின் வழியாக மனோகரன் போவது வழக்கம். கற்பகமும் தண்ணீர் இறைப்பதற்காக தோட்டத்திற்கு வருவாள். இருவர் கண்களும் அடிக்கடிச் சந்தித்து தந்திபேசிக்கொள்ளும். வாலை காதல் வித்து முளைத்து தழைத்து மரமாகி வானளாவி உயர்ந்தது. கற்பகத்தின் வாழ்க்கை முதலியன மனோகரனுக்கு நன்கு தெரியும், ஆனால் மனோகரன் குடும்பம் முதலான விஷயங்களைப் பற்றி கற்பகம் ஒரு சிறிதும் அறியாள். ஆனால் ஒன்றுமறிய முடியாத ஓர் வாலிபனோடு தான் காதல் கொண்டது தவறல்லவா வென்று சிற்சில வேளைகளில் நினைப்பாள்.

இவ்வாறிருக்கும்போது ஒருநாள் அக்காளும் தங்கையுமாக முன் கூடத்திலிருந்து தையல் வேலை செய்துகொண்டிருந்தார்கள். அப்போது ஓர் வாலிபன் செல்வராஜு அவர்கள் எங்கே? என்று வினவிய வண்ணமாக வந்தான். பங்கஜம், ஆம் என்று பதிற் கூறி விட்டு தன் கணவன் வீட்டிலில்லை யென்றும் இரவு ஏழு மணிக்குத் தான் வருவா ரென்றும் உரைத்தாள். ஆனால் கற்பகம் மனோகரனைத் தெரிந்ததாக பாவிக்க வில்லை. என்றாலும் தன்னை அறியாமலே அவள் இருதயக் கமலக் கட்டு விழ்ந்து மலர ஆரம் பித்தது. உடனே சட்டென்று உட்திண்ணைக்கு போய்விட்டாள். வந்தவனும், தான் இரவு வருவதாகவும் செல்வராஜுவை நிச்சயம் பார்க்கவேண்டுமெனவும் பகர்ந்து வெளி யேறி விட்டான்.

சுமார் இரவு 7 மணிக்கு தனது விவசாயத் தொழில்களைப் பார்வை செய்து வீடு திரும்பினான் பங்கஜத்தின் கணவன். களைப்பாற்றி ஆகாரம் முடித்து வெளித் திண்ணையிலுட்கார்ந்திருக்கும் போது மனோகரன் தோன்றினான். உடனே செல்வராஜு அவனை உட்காரும்படி வேண்டினான். மனதிற்குள் ஒரு பெரிய பிரபுவின் புத்திரன் இரவு நம்மைத் தேடி வரக்காரணமென்ன வென மகிழ்ச்சியும் ஆச்சரியமும் தோன்றி மறைந்தன. காரணத்தை வினவவும் தயங்கினான். மனோகரனும் தன் மன நிலைமையை எவ்வாறு உரைப்பதென எண்ணி சிறிது நேரம் அங்குமிங்கும் பார்த்தவண்ணமாக இருந்தான். பின்னர் இருவரும் மௌனம் சாதித்தனர். கடைசியாக செல்வராஜு:—தம்பி இந் நேரம் இவ்வழியாக எங்கே போனாய் என்றான்.

மனோகரன்:—உங்களைத்தான் ஓர் விஷயம் கேட்பதற்காக வந்தேன். உங்களுக்கு விருப்பமிருக்குமானால் சொல்லுகிறேன்.

செல்வராஜு:—விருப்பக்குறைவு யாதொன்றுமில்லை. சொல்லலாம். உன் கருத்துப்படி எதுவும் செய்யத்தயாராக விருக்கிறேன்.

மனோகரன்:—உங்கள் மனைவியின் தங்கையை நான் விவாகம் செய்ய நினைத்திருக்கிறேன். இக்காரியத்தில் தங்கள் கருத்தென்ன?

செல்வராஜு:—உனக்குத் தருவதில் யாதொரு தடையுமில்லை. ஆனால், எங்கள் நிலைமைக்கும் உன்னுடைய நிலைமைக்கும் ஓர் அளவில்லா வேற்றுமையிருக்கிறதே. நாங்களோ சாதாரண வாழ்க்கையுடையவர்கள். நீங்களோ ஒரு ஜமீன்தார் குடும்பம்.

மனோகரன்:—அதைப்பற்றிய கவலை வேண்டாம். உங்கள் இஷ்டத்தைத் தெரிவியுங்கள்.

செல்வராஜு:—உங்கள் வீட்டாருக்கும் உனக்கும் விருப்பமானால் விவாகத்தை முடிக்கலாம்.

மனோகரன்:—சரி ஒருவாரத்திற்குள் திரும்பி வருகிறேனென்று விடைபெற்றுச் சென்றான்.

இவர்கள் சம்பாஷணைகளை மறைவினின்று கேட்ட பங்கஜம், கற்பகத்தின் அதிர்ஷ்டத்தை நினைத்து மகிழ்ச்சியுற்றாள். ஆகவே இன்றிரவு பங்கஜத்தின் இல்லம் இன்பக் கடலில் மிதந்தது என்றாலும் செல்வராஜு உறுதியாக நம்பவில்லை. மனோகரனின் தகப்பனார் தண்டபாணிப் பிள்ளை ஒருக் காலும் சம்மதியார் என்பது அவனுக்கு நன்றாகத் தெரியும்.

ஒரு வாரம் பொறுத்து மனோகரன் கற்பகத்தின் வீட்டிற்கு வந்தான், செல்வராஜிடம் தனக்கும் தன் தகப்பனாருக்கும் நடந்த சம்பாஷணைகளை விளக்கி கூறினான். அதற்கு செல்வராஜு உன் தகப்பனாருக்கு மனமில்லாத காரியத்தை நீ செய்யத் துணிவது சரியன்று, அவர் மனம் போல் நடப்பதுவே உத்தமம் என்று கூறினான். மனோகரன், தகப்பனாரைக் கவனிக்க வேண்டியதில்லை யென்றும் மறுமாதம் மணத்திற்கு நாட்குறிப்பிடவேண்டுமென்றும் தானும் தன் தாய்மாமனும் வருவதாக வாக்களித்தான். முதலில் மனமில்லாதிருந்தாலும், பங்கஜத்தின் தொந்தரவால் செல்வராஜு கலியாண நாளைக் குறிப்பிட்டான். மனோகரனும் பூரண மனத்தோடு வீடு திரும்பினான்.

ஊரெங்கும் விவாகச் செய்தி பரவலாயிற்று. பலபேரும் பல வார்த்தைகள் பகர்ந்தனர். தண்டபாணி பிள்ளைக்கும் செய்தி தெரியலாயிற்று தன் குமாரனிடம் கோபமாகவும் நயமாகவுஞ் செல்லிப் பார்த்தார். அவன் ஒரே பிடிவாதமாக நின்றதால் சரி உன் மனப்படியே நடந்துகொள் என்று சொல்லி விட்டார்.

கற்பகம் வீட்டார் முறைப்படி அவர்கள் தகுதிக்கேற்ற விவாகச் சடங்குகளை நடத்துவதற்கு வேண்டும் சாமான் முதலியன தயார் பண்ணினார்கள். பந்தல் போட்டார்கள், அடிக்கடி மனோகரனும் விவாகக் காரியங்களைக் கவனித்து வந்தான் ஒரு வாரத்திற்கு முன்னாலே மணப்பெண்ணுக்கு வேண்டும் ஆடை ஆபரணங்களை மனோகரனே கொண்டு வந்து கொடுத்தான்.

தண்டபாணிப் பிள்ளை கவலையால் படுத்த படுக்கையாக இருந்தார். நாள் அடுத்து வரவர மனோகரனுக்கும் கற்பகத்திற்கும் மகிழ்ச்சி அதிகரிக்கலாயிற்று. சில சமயங்களில் தனியாகவும் பங்கஜத்தின் முன்னிலையிலும் பேசிக்கொள்ளுவார்கள். கற்பகம் தமக்கையான பங்கஜமும் அளவில்லா ஆனந்தத்தோடு கலியாண காரியங்களைக் கவனிக்கலானாள். ஆனால் செல்வராஜு விவாகம் முடிகிறது வரையிலும் திகில் பிடித்தவனாகவே காணப்பட்டான். காலையில் 7 மணிக்கு முகூர்த்தம் தீர்மானித்திருந்தது. கற்பகத்தின் உறவு முறையார் யாவரும் முந்தின தினத்தன்றே வந்து கூடினார்கள். காலை ஆறு மணிக்கு மணப் பெண்ணை ஸ்நானம் முதலியன முடித்து ஆடை ஆபரணங்களால் அலங்கரித்தனர். மணியும் 7, 8, 9, என்று போய்க்கொண்டிருக்கிறது. மனோகரனைக்காணோம். ஊரெங்கும் தேடலானார்கள். தன் காதலனுக்கு என்ன தீங்கு வந்ததோ வென்று கலக்கமடைந்தாள். பங்கஜமும் செல்வராஜும் அவமானத்தால் வருத்தமடைந்தனர், உற்றார், உறவினர், பந்துக்கள் ஒவ்வொருவரும் ஒவ்வொரு அபிப்பிராயங்கள் சொன்னார்கள்,

சிலர் இதே முகூர்த்தத்தில் வேறொருவனுக்கு விவாகத்தை முடிப்பது சரியென்று யோசனை சொன்னார்கள், அதற்கு பங்கஜமும் அவள் கணவனும் ஒத்துக் கொண்டனர். ஆனால் கற்பகம் அவ்வாறு செய்வது சரியல்லவென்றும் தன் காதலன் உயிருள்ள வரையிலும் தன்னை மறக்கமாட்டானென்றும், நிச்சயம் வருவானென்றும் உறுதி மொழி கூறினாள்.

இந்நிலைமையில், அவ்வூரினின்றும் 10 வருடங்களுக்கு முன் காணமற்போன சூரியநாராயணன், ரங்கூனிலிருந்து கொஞ்சம் ரூபாயோடு வந்திருக்கிறான். அவன் தனக்கு 100 ரூபாய் சம்பளமென்றும் விவாகம் முடித்து விட்டுத் திரும்பவும் ஒரு மாதத்திற்குள் திரும்ப வேண்டுமென்றும் அதற்காக மணமகள் தேடவேண்டியே தான் வந்திருப்பதாகவுஞ் சொல்லிக் கொண்டிருந்தான்.

அவன் இதுதான் தருணமென்று சில சிநேகிதனை செல்வராஜனிடம் அனுப்பினான். வலுவாக வருவதைத் தடுப்பது சரியல்லவென்றும், இது கடவுள் சம்மதமென்றும் அன்று 10 மணிக்கு கற்பகத்திற்கும் சூரிய நாராயணனுக்கும் விவாகம் நடந்தேறியது. மனமில்லாத கற்பகம் இக்கலியாணத்தின் கண்ணீர்க் கடலில் மிதந்து சந்திர வதனம் வாடி கடும்வெயிலகப்பட்ட பூக்கொடியெனத் துவண்டாள். பொழுது போகுந் தோறும் பயத்தால் அவள் மனஞ்சோர்வடைந்து ஜுரங்கண்டது. உடனே டாக்டரை வரவழைத்துப் பார்த்தனர். ஜுரம் மேலும் மேலும் அதிகரித்தது. கற்பகம் பிரக்ஞை அற்று பிணம் போல் கிடந்தாள். ஆகவே பங்கஜத்திற்கு துக்கம் முன்னிலும் பன்மடங்கு அதிகரிக்கலாயிற்று.

தொடரும்.

சென்னை சட்டசபை உபதேர்தல்

ஏப்ரல் மாதம் 9-ம் தியதி நடந்த சட்ட சபைத்தேர்தலில் ஸ்ரீமதி ருக்மணி லட்சுமிபதி வெற்றியடைந்ததைப் பற்றி மகிழ்ச்சி யடைகிறோம். இவ்வம்மையாரே இந்தியாவில் சட்ட சபைகளுக்காக நடந்த தேர்தல் போட்டிகளில் முதன் முதல் வெற்றி பெற்றவராவர். இவர்கள் அறிவும் ஆற்றலும் பேசும் வன்மையும் படைத்தவர். தேசபக்தியிலும் தியாகத்திலும் மிகச்சிறந்தவர்கள். பெண்கள் முன்னேற்றத்திற்காகவும் உரிமைக்காகவும் சட்ட சபையில் தைரியமாக வாதாடுவார்களென்ற எங்களது நம்பிக்கையை நிறைவேற்றுவார்களென்பது உறுதியே.

இவ்வம்மையாரை பெருவாரியாக வாக்குக் கொடுத்துத் தேர்தலில் வெற்றி பெறச் செய்த சென்னை வாக்காளர்களுக்கு எங்களது மனமார்ந்த நன்றி உரித்தாகுக.

స్త్రీధర్మ

అఖిలభారత మహిళా సమావేశము

శ్రీమతి రస్తూంజీ ఫర్దూంజీ సతీమణిగారి

అగ్రాసనోపన్యాసము

(గతసంచిక శేషము)

సూచనలు

బాలిక పదునొకండు సంవత్సరముల వయస్సుగలిగియున్నప్పుడు విద్యను రెండు శాఖలుగ విభజించి (bifurcation of studies) శిక్షింపబడవలెనని నా యభిప్రాయము. బాలికలలో ననేకులు సామాన్యవిజ్ఞానముతోబాటు గేహశాస్త్రము సంపూర్ణముగా నేర్వగలరు. ఉన్నతవిద్యల, డిగ్రీల బడయుగోరువారా మార్గమును పోవచ్చును. సాధారణ పరిజ్ఞాన శిక్షణకొఱకు, నాకుగల కించిదనుభవముచే జెప్పవలెనన, వృత్త్యుత్పన్న పరిజ్ఞానాలయ మొకటి నెలకొల్పి, అందు స్కూలు ఫైనలు చదివినబాలికలు లేక స్కూలుమానుకొన్న బాలికలను చేర్చవలెను. ముఖ్యముగ రెండు మూడు విషయములు subjects మాత్రము ప్రధానముగ బెట్టవచ్చును. వానిలో నొకటి బాలిక యేదైన (occupation) యుద్యోగము సంపాదించుకొనగూడినదై యుండవలెను. నిదర్శనముగా వాఙ్మయముతో (Journalism) పత్రికారచనయు, కళాభిజ్ఞానముతో చిత్రలేఖనము, అలంకరణకలలు మొదలగునవియు—వీనితోకూడ గృహనిర్వహణశాస్త్రము పూర్తిగా జేర్చి నేర్పవచ్చును. ఇటువంటి కాలేజివలన యువతులు, వివిధవిషయములందు కొంత కొంత తెలిసి తెలియకయుండు యసమగ్రజ్ఞానముకన్న నొక్క విషయమందైనను సమగ్రజ్ఞానము బడయగలరు. తనజీవితార్థము నార్జింపవలసిన పరిస్థితు లేర్పడినను నీ జ్ఞానము యుపయుక్తమైయుండును. దీనిచే ద్రవ్యమునొక్కయు స్వాతంత్ర్యమునొక్కయు ప్రాముఖ్యతను, విలువను వారు తెలిసికొనగలరు. మన ప్లాను బెట్టినదైనను లేడీ ఇర్విన్ కాలేజి యనుభవమున జూపినట్లు ఇట్టి institution ల యొక్క ప్రయోజనత్వము ధనరాహిత్యముచే క్రుంగిపోవు యాతాయముల వాతబడకుండుటకై endowment నిధి సమగ్రముగ నెలకొల్పనిదే ప్రారంభింపజనదు.

తదన్య విషయములవలె విద్యాసమస్య యిప్పుడు విమర్శనీయమై యున్నది. సకల దిశలయందును ప్రస్తుతము విద్యావిషయికముగ నసంతుష్టియు, నసంతృప్తియు, చెలరేగి పరివర్తనాభిలాష పుట్టియున్నది. భారతీయ

పరిస్థితుల ననుసరించి యొక యుక్తవిధానమును కనిపెట్టవలయునని నేను దలచెదను. దైవాధీనముగ చాలా కార్యములు జరుగుచున్నవి. సెలవుకాల (vacational) పాఠశాలలు ప్రారంభింపబడినవి. పాఠశాలవిద్య (curriculam) తోబాటు (manual labour) మానవ పరిశ్రమయు జేర్పబడియున్నది. కొన్నిచోట్ల పాఠములెల్ల దేశభాషల యందే బోధింపబడుచున్నవి. కొన్నిచోట్ల నిది నిర్బంధముగగూడ నేర్పడియున్నది. లేడీ ఇర్విన్ కాలేజీవంటి వానిలో, ప్రైమరీ, సెకండరీ విద్యావిధానముల నేరీతిని పునర్నిర్మాణము చేయవలెనో మనము మొట్టమొదట విమర్శించుకొనవలెను. బాలికలకు వారు ముందుముందు గృహనిర్మాణకర్త్రులుగ తయారగుట కనుకూలమగు నటువంటి యుపయుక్తమగు సాధారణ విద్య నేర్పవలయును. ఉద్యోగవృత్తి నభిలషించినవారికి, వేరేవిధమైన పద్ధతులను, యూనివెర్సిటీ విద్యకు తగిన సకల శక్తులు కలిగియుండునటుల బోధించి శిక్షణ మొసంగవలెను. దక్షిణదేశమం దింతకుమున్నే, పట్టభద్రులైన స్త్రీలు, ఏబదిరూప్యముల వేతనమున నుపాధ్యాయపదవి నంగీకరించియున్నారు. మనపిల్లలు యూనివర్సిటీ విద్యమాత్రమే జీవితమునకు ధనార్జనోపయోగమని తలంపరాదు. ఒక్కరోజు పరిశ్రమ ముగిసినంతనే, యారోగ్యవంతముగను, నుపయోగకరమునగు జీవితము గడుపునట్లుగా మన బాల బాలికల తరిబీతు జేయవలెను. జనముతో క్రిక్కిరిసి గాలిలేనిచోట్లయందు జనానురంజకముకొఱకు ప్రదర్శింపబడు సినిమాలవలెనే, చిత్రలేఖనము, తోటపని, సంగీతము, మొదలగు చిత్రకళలు వారి కానందావహమగుటయేగాక యారోగ్యప్రదమునగును. ప్రస్తుతకాలమందలి యొక దేశపుజనులు తక్కిన జాతీయులతో సమముగా తులతూగవలెను లేదా నశించిపోవలెను. నూరుసంవత్సరములకు పూర్వముండిన దానికన్నను, వివిధయంత్రాభివృద్ధినొందిన యిక్కాలమందు జనులకు, బుద్ధికుశలతయు, నేర్పును యెక్కువగ నుండవలయును. నవీన పరికర సౌకర్యవిధానములు పనిని కడుసులభముగను త్వరగను పూర్తిజేయ సహాయపడును. గనుక విశ్రాంతి యెక్కువగ దొరకును. ఆ వ్యవధినెట్లు వ్యర్థపరుపక సదుపయోగము జేయవలెనో సద్దాని నవీన విద్య తెలియజేయవలెను.

మిశ్ర పాఠశాలలు

ఈవిషయమై నాకు స్వంతముగా ననుభవములేదు గాని విద్యాధికు లనేకులు తమ యనుభవమున నది విజయకరమనియే నుడివెదరు. ఆర్థికముగ నిండియావంటి బీదదేశములందు ప్రైమరీవిద్య ప్రతిగ్రామమునందును ప్రవేశపెట్టింపబడినచో నది యనుకూలకారియగుట తెల్లము. విద్యాధికు లనేకులచే నొక్కి వక్కాణింపబడిన యొక్క విషయమేమనగా, బాలురకును బాలికలకును, స్త్రీ పురుష యుపాధ్యాయులకును, నెట్టిభేదముగాని పాటింపరాదనియు, పురుషులవలె స్త్రీ యుపాధ్యాయుల పురోభివృద్ధికిని సమానమగు యదను నొసంగవలెనని. ఆర్థికస్థితినిగూడా దీనితోబాటు యోచింపవలెను. ఇంక ననేక సంవత్సరములకు పాఠశాల విద్యబడయు బాలికలసంఖ్య బాలుర సంఖ్యతో సరిపోజాలదు. స్కాట్లాండుదేశమున యేబదిసంవత్సరముల యనుభవమున మిశ్రశిక్షణ హానికరము కాదని తేటపడినది. అమెరికా యునైటెడ్ స్టేట్సునందున్ననో, ఎలిమెంటరీ పాఠశాలలందు నూటికి 76 గురు పిల్లలు విద్యనే నొందుచున్నారు.

విద్యావిధానములందు ప్రతిభా పరీక్ష నూతన విధానమైయున్నది. ప్రతిపాఠశాలయందును నీ పరీక్ష యుండదగినది. దానిచే నుపాధ్యాయులు ప్రతిశిశువుయొక్కయు బుద్ధిసామర్థ్యమును గనుగొనగును. తక్కువగా నున్నవారిని ముఖ్యముగ గమనించి శిక్షణొసంగవలెను. ఇట్టి ప్రతిభాపరీక్ష, సాధారణమైన పరీక్షలకన్న నుత్తమమని నిదర్శనముల మూలమున దెలియవచ్చినది.

వొకేషనల్ శిక్షణయందును సామాన్యవిజ్ఞాన మత్యావశ్యకమనుట నిర్వివాదాంశము; అది ప్రతివారి మూల్యామూల్యతలను పరిష్కరించును.

విచారణసభ

గత ఎనిమిది సంవత్సరములుగా కొన్నికొన్ని విషయము (subjects)లందు, అఖిలభారత (team) కార్యమునందుగల కష్టములను తెలిసికొనగలిగితిని; ఐనను నది యసాధ్యముమాత్రముగాదు. ప్రైమరీ సెకండరీ స్కూళ్ల పునఃస్థాపనావిషయమై సంపూర్ణవిచారణ గావించి యాలోచించి రిపోర్టు చేయుటకుగా నొక ప్రాతినిధ్యకసభ యేర్పరుపవలెను. అతి నూత్నములగు నాంగ్లేయ అమెరికను పద్ధతుల పరీక్షించి మన పరిస్థితుల కనుకూలమగు యుపాయమును జేయవలెను.

లేడీ ఇర్విన్ కాలేజి

సాంఘికప్రశ్నలకు రాకముందు నేను ఢిల్లీలోనున్న లేడీ ఇర్విన్ కాలేజిని గురించి కొంచెము చెప్ప గోరెదను. నేను ముందుచెప్పినరీతిగా మనసభ యారంభమైన రెండవసంవత్సరమున, అఖిలభారత మహిళా విద్యానిధి యేర్పరుపబడినది. సాధారణ మనవి (appeal) యొక్కటి ముందుగా జేయబడినదిగాని, మనయొక్క ముఖ్యావసరములపై దృష్టినిల్పుట యుచితమని మన కమిటీ తలంచెను. అంత అఖిల భారతీయ కమిటీ యొకటి నియమింపబడినది. మెంబర్లు తమతమరాష్ట్రములందే ముందు (enquiries) విచారణలు సలుపసాగిరి. తర్వాత నందరు నొక్కచోజేరి, సంపూర్ణ విచారణలు జేసి చక్కగా విమర్శించగా, హిందూదేశముయొక్క భావిమాతలకు సమగ్రముగ గృహనిర్వహణశాస్త్రమును, మనోతత్వశాస్త్ర పరిశోధనలను నత్యంతావశ్యకమని తీర్మానింపబడినది. ఈ విషయములందు శిక్షణయొసంగుటకై, కాలేజీ నొకదాని స్థాపించుటకు స్కీము వేసిరి. 1932వ సంవత్సరము నవంబరునెల యీ కాలేజి తెరువబడినది. దానిలో శిక్షణనొందు ప్రథమ యువతీవర్గము రాబోవు జూన్ మాసమున వెలువడగలదు. చక్కగా శిక్షింపబడిన శాస్త్రము, ప్రయోగసిద్ధమగు సాంప్రదాయమునందత్యుత్తమమైనవాని నొనగూర్చును. విషయముల సున్నితముగాను కచ్చితముగాను దెలుపగలదు, నిర్మలచింతనయందు మనోదృఢత నివ్వగలదు. ఒక్కరీతిగాదోచు విషయములందును పదార్థములందును గల తారతమ్యమును తెలుపగలదు. కష్టములకు లొంగని ధైర్యమానసము గలుగును. ధనాభావ మొకటి మనకు ప్రతిబంధకారిగనున్నది; ప్రస్తుత మెల్లెడల గానవచ్చి యభివృద్ధినొందుచున్న యార్థికదుస్థితిచే మనకార్యములు తడబడుచున్నందులకు మన దుర్భాగ్యమే, మఱియు, స్వాధీనముగ నెవరైనను మనకు చేయూతనొసంగకుండుటయు మన దురదృష్టమే. ఆదిమస్కీమునకు మొట్టమొదట గావలసిన ధనము 22 లక్షలని తెలియవచ్చెను. అట్టి పరిశ్రమతో పలు కష్టములకోర్చి సేకరించబడిన మొత్తము, ఉదారశీలురగు హిస్ హైనెస్ హైదరాబాదు నవాబుగారి విరాళముతో గలిసి 5 లక్షలే. ఈ కాలేజియొక్క కార్యమంతయు, పూర్తిగా భారతవనితామతల్లులయొక్కదే! ఒక్క గౌరవ కోశాధికారి తప్ప తక్కిన పాలనాసభ, నిర్వాహకసభయంతయు స్త్రీలతోగూడినదే. వారు తమ పనులను యభిప్రాయములను నుచితముగా నొసంగిరి. గాని, ఆర్థికముగ స్వాతంత్ర్యులుగామిచే వారికి ధనము దొరుకలేదు.

డైరెక్ట్రెసు అగు మిసెస్ హాసాసెక్ గారి యాజమాన్యముక్రింద నీ కాలేజి చక్కగా పనిజేయుచున్నది. ఇండియానుండి విదేశములనుండి దీనిని జూడవచ్చు ప్రతివారును, ఇందొసంగబడు అనుభవ శిక్షణా

విషయమున సంతోషాంతరంగులయ్యెదరు. చాలాయేండ్లుగ స్త్రీ పురుషులందరును, గోరుచున్న బాలికావిద్య యందు గల గొప్పలోపము నది పూర్తిజేసినదనుట యతిశయోక్తిగాదు. అయినను, ధనాభావముచే నయ్యది యనుకున్నంతపని జేయలేకున్నది. ధనములేకపోవుటచే ప్రతిసంవత్సరమున నర్జీపెట్టువిద్యార్థులనిరాకరింపవలసిన దయ్యెను. సంస్థాపకు లాశించిన పరిశీలనల జేయలేకున్నారు.

భారతీయ ఉదారశీలురైనను భారత మహిళా పురోభివృద్ధియొక్క యావశ్యకత తత్పురుషుల కింకను చక్కగా మనోగోచరము గాలేదు. మనము మన స్త్రీల నాదర్శనీయులగు గృహిణులుగను, బాలికల సామర్థ్యశీలురగు తల్లులుగను గావించి భారతీయులను నారోగ్యవంతులు నుత్సాహయుతులునగు జీవియులుగ జేయుటకు మనము జేయు ప్రయత్నములెల్లను వారికి గోచరించలేదు. మనకిప్పుడొక 25 లక్షల రూప్యముల ఆధారద్రవ్యము లభించినచో మన యీ అఖిల భారతీయ సమాజము ఒక గొప్ప శిక్షణాలయము (Training College)గ నభివృద్ధిగాంచి స్త్రీవిద్యయం దున్నతాదర్శముల నొసంగగలదు.

సంఘసంస్కరణలు

మనదేశమునం దనాదిగనో లేక తాత్కాలికముగనో మఱి యేకారణముననో తనంత ప్రబలియుండు సాంఘిక దురాచారముల తొలగించవలయుననియు, శారీరక మానసిక నైతిక విషయములకు హానిప్రదములగు నాచారముల మాన్పుటకు లేక దిద్దుకొనుటకు తమకిది యదనని మన తృతీయ సమావేశమునకుముందే స్త్రీలు వాంఛించుచుండిరనియు సంసిద్ధులై యుండిరనియు నేనింతకుమున్నే నుడివితిని. ఇది మన సమావేశ కార్యములలో నొక ఘనకార్యమే. ఐతే యిట్టి దురాచారములు మనలో చాలకాలముగ నేకారణముననో సంక్రమించి మనల నానాటికి హీనదశకు దెచ్చుచున్నదని జనులు తెలుసుకొన్నయెడల, మఱియు యారోగ్య విషయమైయు తదితరాభివృద్ధుల ననుసరించియు వారు తమలో నొకమార్పు నొందుటకు సిద్ధపడిరేని, ప్రస్తుతము మతాభిమానమున మనల నణగద్రొక్కుచున్న ప్రతిబంధకములు మనకంత బాధాపహము గాకుండును. మతమున నేమి? సర్వశక్తియు నద్వితీయుడు నగు నీశ్వరు డందఱికి సమానుడే. వివిధమతములచే నాతని బొందుమార్గము వివిధరీతుల బోధింపబడుచున్నను చివరకు మూలసిద్ధాంతములలో నన్నియు (ఏకమే) సమానములే యగును. సర్వమతముల కును ప్రేమ, సత్యార్జవములు ధర్మము ముఖ్యబీజములు. తనబిడ్డలలో సగముమంది యన్యాయముగ శ్రమ నొందవలెనని సర్వజగజ్జనకుడగు భగవంతుని యాశయమై యుండునని నమ్మువారు గలరా? స్త్రీలవిషయమై యన్యాయముగ వినియోగింపబడు వివిధవిషయములను యోచింపుడు. సొత్తుల విషయమైయును వారసత్వ విషయములందును (Inheritence & Property) స్త్రీలకుండు భేదములగు చట్టములు, ప్రకృతి యనుగ్రహించిన నిర్మలవాయువు సూర్యరశ్మినిగూడ నొసంగనట్టి ఘోషాపద్ధతి, మెండలగునవి జీవితమందలి బాలికల మనోదేహారోగ్యములకు హానికరమును, విద్యాభివృద్ధికి భంగకారియునయి యకాల మాతృత్వమను బంధనామెపై మోయించునదియునగు శిశువివాహము—ఇవన్నియు స్త్రీలపాలిటి వజ్రాయుధములు గాక మఱేమగును?

పరదా

నేను మన భారతసోదరులకు—అనగా తమ సతీమతులను పరదాలోనుంచి తాము పరదాలేని యువతుల సంఘము ననుభవించు సోదరులకు—విన్నవించున దేమనగా, న్యాయప్రవర్తకులు గండు అని. ఘోషాలోనుండు యిట్టి పసి యువిదలకు క్షయవ్యాధి యెంతత్వరగా గలుగుచున్నదో గమనింపుడు.

భూపాల్ మహారాజాగారి తల్లియగు బీగమ్‌సాహెబాగారు 1928 సంవత్సరమున తన యధ్యక్షకోపన్యాసమున చెప్పిన దేమనగా:—"హిందూదేశములో మహమ్మదీయులకు గల పరదా ఇష్టానుసారే సరిగ్గా సంబంధించినదిగా నే నొప్పుకొనలేదు. అది నిశ్చయముగా మన బాలికలవిద్యకు భంగకారియే యగును. మఱియు నది వారి మానసిక శారీరకాభివృద్ధులకు ప్రతిబంధదాయకము. ముస్లిమ్‌జాతివారి సిద్ధాంతిని నెమ్మదిగను జాగ్రత్తగను పర్యాలోచించి, ఒక్క యాచారమును గౌరవించుటకని తమ స్త్రీలను పశుప్రాయులుగ నుంచుట న్యాయమాయని యోచించుకొందురుగాక. ఒక్క గ్రుడ్డినమ్మకముచే దుర్నీతిపాలైన తమ భావిసంతతియొక్క పురోభివృద్ధులను పోగొట్టుకొన సమ్మతించెదరా ?"

ఈ విన్నపమును వీరు గమనించి విషయమునందు శ్రద్ధ దీసికొని మిక్కిలి పట్టుదలతోను, ధైర్యముతోను కార్యదీక్షను గడంగుదురని నమ్మెదను. ఇంక మనసమావేశములందు ప్రతిపాదింపబడిన తీర్మానములు కార్యరూపమున పరిణమింపలేదు. పరదాకు లోబడని వనితామణులు తమ దురదృష్టవతులగు ఘోషాస్త్రీలకు తద్బాచారముచే గలుగు చేటులను చక్కగా బోధపరచి సహాయము జేయ ప్రార్థితులు.

చట్టసంబంధపు లోటులు

ఈ విషయముగూర్చి ఇండియాలో పెల్లియెడలను ప్రత్యేకమీటింగులు జరిగినవి. సమీపకాలములోను దీనినిగూర్చి తీవ్రచర్చలు జరుగుచున్నవి. ఒక బలవంతముగు గొప్పకమిటీ యేర్పరుపబడి, యావశ్యకములగు సంస్కరణలు శీఘ్రముండే గోరుకొనబడునని తెలియుచున్నది. ఈవిషయమునందు పలుహిందూసంస్థానములు ముందడుగు వేసియున్నవి. ఇండియాలో దక్షిణదేశమున స్త్రీల కధిక హక్కులుంగల నొకదేశముతోడ పరిచయమువలన నట్టి హక్కులవలన పురుషులకెట్టి యాపదయు వాటిల్లలేదనియు, మనదేశమున తక్కుంగల యితరభాగములవారికన్న నాప్రాంతపు ప్రజలస్థితి బాగుగయున్నదని యనుభవమున రుజువు చేయబడినది.

మన ప్రస్తుత కర్తవ్యము

ఐకమత్యము.

ఇప్పుడు మనదేశమున ప్రతిస్త్రీయు పురుషుడును ముఖ్యముగా జేయవలసినపని యేమనగా మనదేశమున నైకమత్యము గలుగజేయుటయే—ఈయైకమత్యము నొనగూర్చు విధమెట్లు ? పెరిగి పెద్దవారై యభిప్రాయము లాచారములందు స్థిరతవహించిన మనవంటివారి కిదియొక కష్టముగానుండును గాని యైకమత్యము పాఠశాలలందు బహుసులభముగా నొనగూర్చి పోషింపనగును. కోమలములగు లేతహృదయముల నే నిర్ణీతమార్గమందైన నవలీలగా ద్రిప్పవచ్చునని మనకు జెర్మనీదేశము తెలిపించినది. ఈ మనకాలములో గాకపోయినను మన భావి సంతతియందైనను మన పిల్లలయందైనను నైకమత్యమును బడయగలము. ఇట్లు బడయగోరినయెడల ప్రతి తెగ వారికి సంబంధించిన ప్రత్యేక బడులను రద్దుచేయవలెను. సర్వమతములకు జాతులకు సంబంధించిన పిల్లలందఱు నొక్క స్కూలునందే చదువునట్లు జేసి, ప్రత్యేక పాఠములున్నచో (subjects) నాబడియందే ప్రత్యేకతరగతులందు నేర్పబడవలెను. మనము పూనాలో మన ప్రథమసమావేశమున తీర్మానించినప్రకారము, ఆధ్యాత్మికాదర్శములకును నైతికశిక్షణ ప్రతిస్కూలు కాలేజియందును నిర్బంధపాఠముగ నేర్పవలెను. ఈ బోధన పిల్లలనందరిని సమానముగ నైతిక స్థానము నలంకరింపజేయును. పిల్లలకు వలసినచో వారివారి

మతములనుగూర్చియే బోధించుట కేర్పాటుజేయవచ్చును. మనము హిందుస్తానీభాషనే సామాన్యభాషగ వాడుకొనుటకు సర్వప్రయత్నములు జేయవలెను. మనకొక సామాన్యభాష యేర్పడునంతకు హిందీ, ఉర్దూ భాషలలోవలె పక్షపాత ముండరాదు. ఈవిషయమైయును వీని విపులచర్చావిషయమైయును, ఈ యిరుతెగల వారినుండియు, కార్యదీక్షావంతులు, వినూత్నదార్ఢ్యమనస్కులు, ప్రజామోదకరులునగు కొందరు పండితులతో గూడిన చిన్నకమిటీ యొకదాని నేర్పఱచి వారివారి సిద్ధాంతతీర్మానములను పరిగ్రహించుట బాగు.

హిందూదేశపటమును దిలకించుడు? అందెందేని విభాగము గలదా? మనమందరము స్వసమగ్రులము. మనమందఱము నలువైపుల సముద్రములతోను దుర్గమపర్వత జాలములచేతను నొక్కటిగ జేర్పబడియున్నాము. మన శాస్త్రపరిశీలనలయందును, మనకు అనగా హిందువులకు మహమ్మదీయులకును, మనకును నాంగ్లేయులకు నున్నంతకన్న నెక్కువసంబంధము గలిగియున్నాము.

రాజకీయముగ మనకు స్వతంత్ర రాజ్యము లుండవచ్చునుగాని యొక్కటి వినాశమొందిన నింకొక్కటి వర్ధిల్లలేదు. సకలమతములును దేవునియం దైక్యతయు, మానవసోదరత్వమునే జాటుచున్నవి. ఎట్లనః— "హృదయకమల నివాసియగు పరమేశ్వరునియం దనంతభక్తి యుండవలెను. మతసంప్రదాయములకు భేద ముండవచ్చును గాని, సకల మతములకును మూలతత్త్వ మొక్కటియే. మానవకారుణ్యమే సర్వమతముల నొక్కటిగ చేర్చు స్వర్ణసూత్రము."

సేవ

ఇచ్చట సమావేశమైయుండు ప్రతిసోదరియు తన జీవితమున ప్రతిరోజున లేకవారమున గొంతకాలము దేశసేవకు వినియోగపరచునట్లు కంకణము గట్టుకొనునని నే ప్రార్థించెదను. నిశ్చలమై యవిచ్ఛిన్నమగు కార్యమే యిప్పుడు మన కావశ్యకము, మన మొనర్చుసేవకొద్దీ మనము పురోగాముల మగుదుము. సేవలేనిది సాంఘిక పరిస్థితులం దభివృద్ధి లేదు. విద్యావతియగు ప్రతియువతియు తన భాగమునకు కొద్దిపాటి సేవయొనర్చిన సంవత్సరాంతమున మనమెక్కువంత కార్యము పూర్తిజేయగలము. ఈ 9 సంవత్సరములుగా మన దేశమెల్లెడలను స్త్రీలు దేశీయతమును చాల గౌరవించి మనముల నామోదించిరి. అనగా రాజకీయవిషయము లందని యర్థముగాదు. దేశమంతయు నతి తీవ్రగతిని యభివృద్ధిగాంచ గోరుచున్నారు. విద్య, ఆరోగ్యరక్షణ, పరిశ్రమలు మఱియు నదాదిపరిశ్రమయగు కృషియందును మనదేశము చాల వెనుకబడియున్నది. గ్రామ పునర్నిర్మాణముగూర్చి కొంత చెప్పెదము. మనలో ననేకులు గ్రామములందు కొన్నిగంటల కాలమైన గడుపుట లేదు. ఐనను మనలో కొందఱమంది పైవిషయమై తమకాలములో కొంత వినియోగపరచువారు నున్నారు. గ్రామస్థులకు కృషివిషయమై ప్రచురింపబడు పత్రికలనుచదివి వినిపించి మితవ్యయ వైద్యమునుగూర్చి మాట్లాడి బోధపరచువారును, గోసంరక్షణ, కోళ్లను పెంచుట, ఆరోగ్యరక్షణ (dairy & poultry farming, sanitation) సుఖాధారము మొదలగువానిని దెలిపి మన చేతులార అనుభవసిద్ధమగు పనిచేసి చూపించువారరుదు. గవర్నమెంటుద్యోగస్థుల భార్యలగు యువతీమణులకు నేను మనవి జేయునదేమనగా, ప్రజలయొక్క కష్టసౌఖ్యములరసి గ్రామపరిస్థితుల మార్చి లక్షలకొలది జనులకు సుఖము గలిగించుట వారి యధికారమునం దున్నదియని.

ఇప్పుడిప్పుడే మనకు ప్రవేశ మొసంగబడుచున్న రాజకీయములవిషయమై యోచించగా మన సమావేశమున ఒక్కతెగకు సంబంధించిన రాజకీయములేదు. ప్రతియువతియు, తన ప్రత్యేకసామర్థ్యము ననుసరించి

తనకేశాఖ (party) యిష్టమో దానితో బనిచేయవచ్చును. మనపని ప్రత్యేక వ్యక్తులతో సంబంధించినది గాదు. మనమందఱ మైక్యమై యేకశక్తితో దేశక్షేమమునకై పాటుబడువారము. మన స్త్రీజాతికి సమత్వమును, తక్కినవారికి సమన్యాయమును సంపాదించుట మనయాదర్శములు. మనపట్లనుండు యన్యాయచట్టములు రద్దు చేసికొన మనమెట్లు గోరెదమో యట్లే యితరులయెడగలుగు నన్యాయచట్టములను రద్దుచేయించుటకు, మరి యితర లోపములను నివర్తింపజేయుటకు మనము ప్రథమసహాయకులు గావలయును. అనేక పరంపరలుగా (generations) భారతనారీమణు లతి మౌనముతో తమ కష్టములనోర్చికొని తమ ఘనకార్యమును నిర్వర్తించు కొనిరి. ఇప్పుడు మౌనముతో కష్టసహనము, మనకైనను, మన పురుషజాతికన్నను, మన మాతృభూమికన్న నెట్టిఫలముగాని యొసంగజాలదని తెలిసికొంటిమి. సాంఘికమున దేవదత్తమగు మన స్థానమునువహించి యీగొప్ప భరతఖండముయొక్క ప్రజాత్వము నిర్వర్తించుటయును, పురుషులతో సమముగా దేశక్షేమాభివృద్ధికై పాటుపడు యదను మన కిప్పుడు కలిగినది. మనము చట్టసభల ప్రవేశించి లోకమున నత్యున్నత మానవాదర్శముల కనువగు చట్టముల స్థాపించుటకు సాయపడవలెను. మనకు పురుషులకన్న నెక్కువగనున్న యవకాశము చేయున మనము అఖిలభారతీయ విజ్ఞానపాత్రకముతో కార్యము ప్రారంభించితిమి. మన మెప్పుడును చిన్న సందుగొందు మార్గములతోను రాష్ట్రీత్వమునందును చలింపక పై శాల్యదృష్టిగలిగి యుండవలెను.

ఇప్పుడు జాయింటుపార్లమెంటరీ కమిటీయొక్క రిపోర్టు ప్రకటింపబడినది. అందలి స్త్రీలవిషయము సమస్య శ్వేతపత్రిక (white paper)లోని దానికన్న నొకింత బాగుగ నుండినను నయ్యది మన యవశ్యావసరము లను దాలినవి గావు.

సంతాననిరోధము

గత ఫిబ్రవరిమాసము పదారీఖున అమెరికాదేశ నివాసినియగు మిసెస్ హౌమార్టిన్, ఇంటర్నేషనల్ బర్త్ కంట్రోలు ఇన్ఫర్మేషన్ బీరో, డైరక్టరు గారిచే సంతాననిరోధమును గూర్చి భారతమహిళా సమాజమునందొకయుపన్యాస మొసంగబడినది. అసభకు చాలమంది స్త్రీలు వచ్చియుండిరి. మిసెస్ మార్టిన్ గారు బహుసంతానముచే గలుగు కష్టములనుగూర్చి శ్రోతల కాశ్చర్యకరమగునట్లు చక్కగ వివరించి చెప్పిరి. వారి యుపన్యాసములోని సారాంశము:—

సోదరీమణులారా! ప్రస్తుతకాలమున దేశమున జనసంఖ్య యెక్కువైనందున వారికి వలసినంత ధనార్జనములేమి దేశము పలుబాధలకు పాలైనది. ఇది యొక్క హిందూదేశవిషయముననే కాదు సర్వదేశము లందును సమానముగ నేయున్నది. ఒక్క కుటుంబములోని యజమానికి—నెలకు 30 మొదలుకొని 60 రూపాయలవఱకు రాబడిగల యుద్యోగమున్నవానికి, దాదాపుగా అర్ధడజను పిల్లలున్నారు. వీరందఱి పరిపోషణకు తగుమైనంత ద్రవ్యములేమిచే, వారిని యుచితరీతి పోషింపజాలక పోవుచున్నారు. దానిచే వారికి చెప్పరాని వ్యాధులు సంభవించి దుర్బలులై మరణమునొందుచున్నారు. ఇట్టి శిశుమరణముయొక్క సంఖ్య ఈదేశమున నమితమని వినుకను దెలిసియున్నది. తలిదండ్రులు తమయార్జనకు తగినట్లుగా, తమ పరిపోషణశక్తికి తగినట్లుగా పిల్లల గనిపెంచుటయే విధి. కొందఱు తలిదండ్రులు, ఏమో దేవుడిచ్చిన దాని కెవరేమి చేయ గలరని తమ బాధ్యత లేనట్లుగా పలుకుచున్నారు. తలిదండ్రుల సంబంధములేనిదే దేవుడు పిల్లల గలిగింప గలడా? యోచింపుడు. మఱియు, నీదేశమున బాలికలకు చిన్నతనమునందే పెండ్లిండ్లుచేయు నలవాటు వలన వారి దేహసౌష్టవము కలుగుటకుపూర్వమే పిల్లలు బుట్టుచున్నారు. అందువలన తల్లుల యారోగ్యము

చెడుటయేగాక పిల్లలు, దుర్బలులును, వ్యాధిగ్రస్తులు నగుచున్నారు. ఇంకను, ఒకపిల్లకు నింకొకపిల్లకు తక్కువపక్షము మూడేండ్లయిన వ్యవధియుండవలయును. అందున తల్లియారోగ్యముకుదురును. మఱియొక ప్రసవమునకు దేహము బలముకలిగియుండును. అట్లుగాక ఒక్క సంవత్సరము, ఒకటిన్నరసంవత్సరమునకంత పిల్లలు పుట్టుటవలన తల్లియారోగ్యము బొత్తిగా చెడిపోవును. వ్యాధులుజనించును. పిల్లలకు పాలిచ్చుటకును శక్తిచాలకపోయి వారికి పోతపాలు పోయించుటచే పిల్లలును రోగాక్రాంతులై యనారోగ్యసంతులగుచున్నారు. ప్రస్తుత యార్థికపరిస్థితి సకలదేశములందును దుర్భరముగనున్నది. గనుక బుద్ధిమంతులు తదనుగుణముగ తమతమ యాదాయముల నాలోచించి తాము పోషింపగలిగినన్ని పిల్లల గని పెంచుటయే సమంజసము. ఈదేశమునచేగాక నింగ్లండులోను నీసమస్య వెలువడినది. అచ్చట నొక బీదకుటుంబమున తండ్రికి ఏడెనమండుగురు పిల్లలుకలిగి వారిని భరింపలేకపోవుటచే భార్యాపుత్రులనిడచి పారిపోవుటయో లేక ఆత్మహత్యగావించుకొనుటయో గూడ జరుగుటకలదు. అతిసంతానముచేగలుగు కష్టములు నష్టములు నింక నెన్నియో గలవు. విదేశములం గొన్నిచోట్ల నింతరాబడికిగల తలిదండ్రులింతమంది పిల్లలనే గనవలెనను నియమముగూడ శాసనమూలముగ నేర్పఱచియున్నారు. అయిన మానవస్వభావమట్టి దుష్కరనియమముల కొంగగలదా యనునది ప్రశ్నకలుగుచున్నది. ఎవ్వరికి మనస్సు స్థిరముగనున్నదో, వారీవిధానమున కొంగగలరు కాని యట్టివారు చాల యల్పసంఖ్యాకులు. కావున నీవిషయమున కొన్నియుపయుక్తకరములగు విధానముల నాచరించినచో నీసమస్యను గెలువవచ్చును. అట్టి విధానములు అనుభవజ్ఞులగు వైద్యులవలనగాని తెలిసికొని, తత్ప్రకారమాచరింపవలసినది. ఇట్టి విధానములు అమెరికాయందును, నింగ్లాండునందును జనులు యాచరణలోకి తెచ్చియున్నారు. అట్టివి ఇండియాయందును ననుసరించిన బహుసంతానం తగ్గుటయేగాక ఆర్థికసమస్యయు పరిష్కరింపబడును.

శ్రీ శ్రీ లేడీ మార్జోరీ ఎర్క్స్కైన్ ప్రభ్విగారి యాగమనము.

గత ఫిబ్రవరిమాసము 23 వ తారీఖున శ్రీ శ్రీ లేడీ మార్జోరీ ఎర్క్స్కైన్ ప్రభ్విగారు, భారత మహిళాసమాజమును, అనాథశరణాలయమును సందర్శించిరి. ఆ సమయమున సమాజపు కమిటీ మెంబర్లును, సమాజోద్యోగులును నామెకు స్వాగత మొసంగిరి.

వైస్‌ప్రెసిడెంటగు శ్రీ అమ్ముస్వామినాయర్ సతిగారు సంభాషించుచు, సమాజముయొక్క కార్యాచరణలను గూర్చియు, తత్పరిస్థితులను గూర్చియు కొంత ముచ్చటించిరి.

అంత ప్రభ్విగారు మెంబర్ల కార్యదీక్షను కనికరముతో నామోదించి ప్రోత్సాహపరచుచు కొన్ని మాటలు పలికినతర్వాత నామె యనాథశరణాలయమును సందర్శింపజని యచ్చట నివసితరగతులను జూచి సంతసిల్లిరి.

Printed and Published by S. Seshagiri Rao, at Lodhra Press, Egmore, Madras.

49

Reg. No. 1317

Vol. XVIII—No. 9

23

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

1 - AUG 1935

JULY 1935

Subscription Rates

India, Rs. 5   W.I.A. Members, Rs. 3   Foreign, 10 Sh.

Single Copy, As. 8

WOMEN'S INDIAN ASSOCIATION

:o:

OFFICE BEARERS. 1934—35

Patron:	H. H. The Junior Maharani of Travancore
	Raj Kumari Amrit Kaur.
President:	Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.
Vice-Presidents:	Mrs. Ammu Swaminadhan.
	Mrs. R. Ramaswamy Sivan.
	Mrs. Dorothy Jinarajadasa.
	Mrs. R. Ramachandra Rao.
Hon. General Secretary:	Mrs. H. M. Dadabhoy.
Hon. Treasurer:	Mrs. Kamala Damodaran.

EXECUTIVE COMMITTTEE MEMBERS

Rani Sahib of Munagala.
Mrs. M. Balasundaram Naidu.
Mrs. K. C. Achaya.
Srimathi G. Visalakshi Ammal.
Mrs. G. Lakshmi David.
Mrs. Ramath Unissa Begum.
Mrs. Subhadra Chenchiah.
Mrs. Nazir Hussain.
Mrs. Akula Gowri Devi Ammal
Mrs. T. N. Thanammal Moorthi

ADVISORY COUNCIL MEMBERS

The Secretaries of all branches.
Mrs. Malati Patwardhan.
Mrs. Manjeri Kamalammal, Chalapuram, Calicut.
Mrs. M. E. Cousins, B. Mus., Madanapalle.
Mrs. Hannah Sen, New Delhi.
Mrs. Brijlal Nehru, Lahore.
Mrs. Rajivibai Shiva Rao, Bangalore.
Mrs. Herabai A. Tata, Bombay.

OFFICIAL ORGAN

STRI DHARMA.

Editor:	Mrs. H. M. Dadabhoy.
Editor, Tamil:	Mrs. T. N. Thanammal Moorthi
Editor, Telugu:	Mrs. Akula Gowri Devi Ammal.
Headquarters:	Pantheon Gardens, Egmore, Madras.

OFFICE OF THE REGISTRAR OF BOOKS
8 AUG 1935
MADRAS

WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of childmarriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and organisation of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS.

	Page
Substance of the Presidential Speech of Mrs. Brajal Nehru ...	315
The Town women and the Country women	321
Our European Letter	324
Branch Report	330
Notes and Comments	331
Tamil	333
Telugu	337

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras and Subscriptions and Cheques are made payable to the Hon. Treasurer, Women's Indian Association.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 1st of every month.

25
315
320

STRI-DHARMA

Vol. XVIII JULY 1935 No. 9

SUBSTANCE OF THE PRESIDENTIAL SPEECH

OF

MRS. BRAJAL NEHRU

AT THE

HARIJAN CONFERENCE, MYSORE.

8- AUG 1935 MADRAS

It gives me great pleasure indeed, to have the honour of presiding over this Conference to-day which is held to promote the Harijan cause which is so dear to my heart. I am thankful to the organisers of the Conference who have given me this honour, at the same time I feel a little diffident not because I am unused to the performance of duties like the one entrusted to me but because I feel I have not yet had the good fortune of knowing well the people and the condition of affairs in the State of Mysore. I however hope that the kind friends assembled here will extend to me their indulgence and forgiveness, if in the conduct of this Conference, I fail to meet their expectations.

In the course of the few remarks, I am going to make to-day, I will not say anything with regard to the conditions prevailing in Mysore. That task will be performed by Mr. Ramchandra who is more competent to do it. I only want to say that from the reports and statements I have heard and read about the work in the State, I understand that the cause of the Harijans has the full sympathy of the administration which is doing a great deal to ameliorate their economic, social and educational conditions. Under these circumstances, I am sure the work of the local Harijan Sevak Sangh becomes easier and lighter than in other places where conditions are not so congenial.

We all know that the Harijan movement, in its present form, is of very recent growth, having been started in September of the year 1932. But

that does not mean that the work for the removal of untouchability and the betterment of the depressed classes was not done before. In the long History of India, the principle of the oneness of the human race and that of the brotherhood of mankind has again and again been taught to the people by many great religious leaders. Gautama Budha, Chaitanya, Nanak, Ramanuja and various others have bequeathed to us this one message of the equality of mankind and by precept and practice have enjoined on us the great duty of looking upon all human beings as of equal status. Our literature is full of examples in which our great men and religious leaders have befriended the humble and the lowly section of our race erroneously considered untouchables. But unfortunately, in spite of the rich inheritance of the high ideals which teach us "to look upon a Brahman of great humility and learning and even a cow, an elephant, a dog or a parriah with the same look of equality", inspite of the teaching that to become a Sama-darshi is the highest goal which every human being should strive to attain, it was reserved for us to treat our own kith and kin with such utter injustice that an example ot the like of such treatment it is difficult to find anywhere else. But fortunately although the generality of our people for centuries have continued to commit the sin of observing untouchability, great men amongst us did not forget the untouchables and many of them have spent their whole lives in striving to wean people of this evil habit. In recent years, the work of Swami Shraddhanand and Lalla Lajpat Rai in the North, under the auspices of the Arya Samaj and of Mr. Shinde in the West in Maharashtra will ever remain outstanding examples of great achievement in this sphere. The work was done piece-meal in different localities by different people. But no efforts were ever made to co-ordinate it and to organise it on an All-India basis. It was organised on that large scale by Mahatma Gandhi and a big organisation under the name of the Servants of the Untouchables' Society now called the Harijan Sevak Sangh was set up. In its brief history of about 2½ years, it has drawn world-wide sympathy and its programme has received the support and sympathy of most of the Savarna Hindus, as demonstrated by the unique success of Mahatma Gandhi's tour undertaken for the promotion of this work during 1934. It has also drawn a number of selfless and earnest workers who have been ceaselessly and quietly working ever since the inauguration of this movement. Their work has not been spectacular or exciting nevertheless it has been solid and real.

The Sang has an All-India Central Board whose members come from all over India. The work of this Sangh throughout the year is conducted by an Executive Committee appointed by the President. It has its permanent office at Delhi with two secretaries and an adequate staff. There are provincial Boards in all the provinces and some of the Indian States with various District Committees working under them. All local work is done through District Committees.

The work before the Sang is two-fold. First and foremost the removal of untouchability and restoration to the Harijan of their due status of equality with other caste Hindus within the Hindu fold.

Secondly the amelioration of the wretched condition of the Harijans by means of constructive work in educational, economic and social spheres.

Under the first head, the removal of untonchability, the work has to be done mainly amongst the cast Hindus. The evil is All-India wide with varying degrees of acuteness. It is believed by some to have its sanction in the Shastras and therefore the injustice is committed in the name of religion. The contention of the Sangh is that such a prepostrous practice could never have been sanctioned by our Shastras which preach the all-prevading nature of Brahma. I personally not being well-versed in the lore of the Shastras dare not say anything on that point. It is sufficient for me that devout and pious Hindus of the high status of Mahatmaji and Malavyaji avow that there are no such sanctions for this custom in our Shastras. On the contrary Mahatmaji says that untouchability and Hinduism are incompatible with each other and Hinduism dies if untouchability lives. It is to save Hinduism which he loves so well that he has staked his all to eradicate untouchability from this country. After such high authorities, for me and for many others, there is no further necessity to enquire any more into this aspect of the question.

The Sangh has achieved much in the first sphere of its activity but it cannot show as much tangible results as its members would desire. There are reports of many temples and wells being opened to the Harijans in various places. Especially during the many fasts of Mahatmaji a large number of temples and wells were thrown open but in several places this opening of the wells and temples has not produced the results they ought to have produced. Perhaps, because it is done sometimes not as a result of

the inner conviction of the caste Hindus but out of the force of circumstances. Still during the comparatively short time of two years, the belief of the people generally is shaken and many have realized that in the name of Dharma they are committing a sin by observing untouchability. The foundations therefore on which the structure of untouchability rests have become shaky and we all hope that its demolition is only a matter of time.

In the second sphere of its activity, namely, constructive work amongst the Harijans much has been achieved in the line of education, 909 preparatory schools with 24824 boys and girls have been started during the last two years in various parts of India. Large amounts have been spent in giving scholarships to students and hundreds of students have taken advantage of these scholarships. In many places hostels for Harijan children have been started. Books and writing materials worth thousands of rupees have been distributed free.

Arrangements are made to give vocational training to boys and girls and efforts are made to improve the present methods and implements of their work. With that purpose one model Tanerry under the able direction of Mr. Satish Chandar Gupta has been started in Calcutta and a centre for training leather works has been opened at Sabarmati, Mahatma Gandhi's former Ashram. In Karachi also, an Institute for leather works is being run for the same purpose. In various other places centres have been started on smaller scales to teach the boys various handicrafts.

Co-operative credit societies and better living societies have been started in very large numbers. A number of wells have also been dug for providing water facilities to the Harijans.

An important piece of work which the various branches of the Sangh have taken in hand is the securing of better housing and service conditions for the sweepers from the Municipal Committees. This work has succeeded only in those parts of the country where Municipal Committees are sympathetic and are willing to help. There is a great deal of scope for this branch of the Sangh's work in Mysore also and I am sure that there will not be much difficulty in providing decent and sanitary dwellings for the sweepers who help to make the City of Mysore beautiful and clean as it always is.

Mahatma Gandhi, the founder and the leader of the movement, looks upon it as a strictly religious movement which the workers of the Sangh are promoting to perform prashchat for the ills the caste Hindus have done to the Harijans. In that spirit only he wants us to serve the Harijans and in that light only he wants us to see it. It has no purpose behind it except the righteous effort to undo the evil we have done. But who can deny that the movement has other aspects also.

From the point of view of Hindu solidarity, from the point of view of bringing strength and life to our political demands, it is as necessary that we should give the Harijans their rightful place in society.

We all know that the number of Hindus is steadily declining. Each census report shows that while the number of the followers of other religions is increasing, that of the Hindus is becoming less at each succeeding decade. We also know that there is no cohesion amongst the Hindus as such. Some of us may think that it is not necessary either, as long as we are Indians, it is sufficient. But the pity of it is and we all know it to be so that many of us are first Iyengars and Aiyars and Kahayatris and Kumbis and Harijans and then anything else. We must learn to look upon all calsses and creeds amongst us as Hindus only and then alone can we be true Indians.

Then how can our demands for Swaraj and Political freedom bear fruit when we deny human rights to 1/3rd of our own people. There are so many dissensions and divisions amongst us. Do you think that our injustice to the Harijans has nothing to do with those dissensions and divisions? They are really the reactions and reflections of our own sins of ommission and commission against the Harijans. The sooner therefore we repair them the better for us and for the whole of our country.

There is one thing, friends, I would like you to bear in mind and that is this.

To set up a movement is compartively easy. The choice is ours to do it or not to do it. But when a movement is once started it becomes a force which is not always possible to control. You cannot guide it according to your own likes and dislikes and check it when and where you like. The Harijan movement is one such movement which will gather force with the process of time. The thought currents of the age are in its favour. By and by it will gather the strength of a hurricane which carries all that comes in

its way. If we don't follow it willingly, we will be swept by it. It is therefore better that we take a long view of things and accept the inevitable. All the social and educational work of the Sangh and of other bodies is awakening the Harijans and is making them conscious of their own rights. This consciousness is bound to grow and what will happen if it gets embittered with the consciousness of wrongs inflicted on them. Already the tendency seems to be drifting that way. The conversion of the caste Hindus is not keeping pace with the wonderfully rapid awakening of the Harijans. I dread to think of the consequences, if we persist in our old ways and do not change.

May God grant us the wisdom and the light to follow the path of righteousness as well as that of expediecy for therein lies our salvation and our safety.

THE TOWN WOMEN AND THE COUNTRY WOMEN

To those interested in women's organisations, not only in their own country but all over the world, it must be a matter for thought to see how such organisations have grown up almost exclusively in the towns, and have only recently shown their faces in the countryside. Superficially it might seem that the reason can be summed up in one word "Education", but on looking deeper into the roots of the difference, many more profound reasons will be found. The townswoman has certainly the advantages of the more progressive spirit in the towns, better schooling, and an atmoshpere instinct with movement and change. The countrywoman on the other hand has to combat not only defective opportunities for learning, but also the solitary and comparatively stationary life of the farm and the small village, which, although it gives its peace and healing to the body and soul, in the long run makes life slower and mentally more sluggish.

It is not however, solely due to lack of education that the country-woman has not organised herself until very recently. In the countryside have always lived a small percentage or mentally alive and energetic women of important families, some of them accustomed to spend holidays or a regular percentage of their time in the big towns. Here are the potential leaders, and in their position in the life of the village, as a respected "Lady Bountiful", they would have had enough response if they had attempted to organise little bands of village women to develop indigenous arts and crafts, and to make a more fruitful use of their spare time. The reason why the attempt was not made was not, therefore, lack of educated leadership the cause is rather to be sought in the actual conditions of the life of the rural woman.

THE CONTRAST.

The rural woman, be she a worker in the fields, as she is in France, Germany, Italy, and most of the Eastern countries, or merely the organiser of the country household, as she is in England or the New world, is much more an integral part of the family working unit than is the case in the town. Whereas in the towns, it is the exception even for the poorest working woman to share the work of her husband, the most that she does

being, for instance in Western Europe, to take on part-time house cleaning or washing, which is far removed from the husband's daily labour in factory or any other of the handworker's trades, in the country the opposite is the case. Except for the commercial class, where in the poorer quarters the woman works side by side with the man, there is practically no example in the middle class families of the towns of the woman as a working unit in a busy family, which is the rule in the countryside.

One of the common sights of the European countryside-the French woman in the wheat and potato fields, the Italian woman with her brilliant kerchief tied round her head, bobbing up and down among the maize cobsk, the German woman in the Rhein valley tending the vines, and in India the peasant woman working side by side with the man of the family sowing the seed, or working alone in the cotton and tea plantations; all give evidence of the dynamic part that the woman plays. This is the main reason why the talk of women's rights and organisation' passed her by. As a co-worker, she felt the discrepancy of rights less, and as a hard worker from the early morning to evening time, she had neither the leisure nor the energy for activities outside the home circle.

The question of leisure time is a crucial one. Where there is no leisure, culture as we understand it cannot grow. There can be little education, except for the younger members of the family, and the lower the age they are called upon to work, the less will be the "book learning" they acquire In the towns, the path of a communal development for women was smoothed by two factors, both conspicuously absent in the country economy-firstly, the leisure time at the disposal of the upper and lower middle class woman who spent her life in the home, and only too eagerly welcomed some respite from its monotony; and secondly, the ease of transport to women meeting within a certain radius.

ORGANISATION BEGINS.

It is significant that the first rural women's organisations began in Canada, that part of the New World where even the countrywomen do not for the most part, or only under stress of harvest, work in the fields. There in 1896 the beginning of a rural women's movement was made under the wing of a local Farmer's Institute in the Ontario Province, with the essentially practical object "to promote that knowledge of household science which shall lead to improvement in household architecture and with special

attention to house sanitation; to a better understanding of the economic and hygienic value of foods and fuels; to a more scientific care of children, with a view to raising the general standard of health of the country." About the same time on the continent, there grew up various bodies of a more technical, agricultural type which was natural enough, as the main object of the rural woman there was the improvement and the lightening by modern methods of her daily routine work on the farm. So the Union of Farmers' Wives grew up in Belgium, the Women's Agricultural Union in Austria, and the Union of Housewives in Germany.

It was in Denmark, however, that the ideal of country women's education was reached for there the schools for young girls living in the country primary schools were so efficient that a girl could be an expert poultry farmer, and could look after the dairy and make cheese, while also being well educated in the history and literature of her own country. Thus Danish children not only learn from their mothers all that is best in the culture of their country, but are also trained from early childhood in an organised and efficient way of farming.

INDIA MUST FOLLOW.

In India, village organisation has begun, and big strides have been made in recent years towards making the country sensible of its responsibility towards the people who work on the land. This is the ideal time for an All-India women's Country organisation to be started, which will not only link up with existing organisations, such as the Saroj Nalini Dutt Memorial Association in Bengal, but will cooperate, though as a distinct body, with the All-India Village Industries Association. There is a scope for infinite development, along national lines for such a wide organisation, which would benefit not only the women themselves, but through them the measure comfort of the village home, and the happiness of the next generation.

(MRS.) FREDA. M. BEDI, B. A. HONS. (Oxon.)

OUR EUROPEAN LETTER

(From our Correspondent)

The celebrations in connection with the Silver Jubilee of H. M. the King Emperor are over. The Crowds in London were greater than have ever been seen before, and the rejoicing was as cordial as it was spontaneous. On the return of the King and Queen to Buckingham Palace after the procession, they appeared on the balcony of the Palace and were acclaimed by nearly 200,000 people who were waiting for their appearance. There is no need to repeat here the speeches made by the King-Emperor during the celebrations. He has said: "I dedicate myself anew to your service for the years that may still be given to me", and his people believe him, and, with their loyalty to the Throne, there is a deep, understanding love for the King and the Royal Family.

The King and Queen have paid surprise visits, without any pomp or ceremony, to various parts of London during this past week. Among them was a visit to the East End of London, and everywhere they were greeted with a whole-hearted demonstration. Women and children jumped on to the running-boards of the car, and cheered wildly. There is no doubt whatever that, as the Archbishop of Canterbury said in St. Paul's Cathedral, "the personality of the King has given to the throne the power of a personal attachment. He has brought it into the hearts of his subjects. For they have discovered in their Soverign a man whom they could understand, respect and trust."

In an article in the *Times* on "The Changed Status of Women" during the reign of King George V. Mrs. Leonora Eyles points out that Olive Schreiner's Cry 'We claim all labour for our province', has been answered more quickly than could have been anticipated. "Women were knocking at the doors when the present reign began; now the doors are wide open, and the whole world of opportunity is before them." In the same paper, Professor G. M. Trevelyan, the eminent historian, points out that, since the Statute of Westminister, 1931, Parliament can no longer be said to supply the link of the whole British Commonwealth of Nations. The Crown is the bond, agreeable to all." And he adds that the city-bred democracy of today knows less than it should of the House of Commons; but it knows and loves the King—"Loyalty to the Crown is a constitutional device of

immense practical utility at all times.........But when, as now, it is also a living spirit uniting millions far scattered over the earth, it attains to something that far trancends convenience."

Abyssinia and Italy: In the present state of affairs in Europe there is greater need than ever for close co-operation between the Powers. And, just at this moment, the Council of the League of Nations has to deal with one of the most important and delicate questions—the strained relations between Abyssinia and Italy. Italy is massing troops in close proximity to Abyssinia, and Mussolini has already warned the Powers that he will brook no interference. There is a rumour that this Italian expedition has been started against the advise of experts in Italy; but it is not an easy matter for Italy to abandon the effort. The internal situation in Italy is not altogether what it should be, and failure might have serious reactions.

The Geneva correspondent of the *Times* reports that it is feared the two countries are heading definitely towards a state of war. Obviously, the League cannot allow things to drift; but if Italy raises the whole question of Abyssinia and the League comes to an unfavourable decision, there is danger that the Italians may withdraw from the League, following possibly the example of Germany and Japan.

Somehow or other Europe has got to get right with Africa and Asia. The peace of the world depends upon the establishment of right relations between Continents no less than countries.

Indian Council of State: When Mr. Morgan Jones and the Labour Party in the House of Commons proposed an amendment to the Indian Bill providing that of the 156 seats in the Council of State, 10 should be allocated to representatives elected by women members of the Legislative assemblies in the Provinces, some doubt was felt as to how the Government would respond. However, Mr. Butler, the Under Secretary of State, stated in his reply that the question of women was of very great importance, as their interest in politics was vital to India's future. Later in the debate Miss Ward, the Conservative M. P. for Wallsend, moved an amendment by which, of the seats allotted to Madras, Bombay, Bengal, the United Provinces, Punjab and Bihar, one in each province, a total of six should be reserved for women. Mr. Butler accepted this, and it was agreed to.

Three Conservative women thanked the Government for the concession to Indian women—the Dutches of Atholl, Miss Ward, and Lady Astor,

Lady Astor defended herself on the charge of absenting herself from the debates on the India Bill. She preferred, she said, to talk only on matters she understood, and she added that the die-hard opposition to the Bill was "so boring that we simply cannot stand it!"

The Menace of Armaments:—On the twentieth anniversary of the Women's International League for Peace and Freedom, Mr. Arthur Henderson M. P. (the Chairman of the Disarmament Conference of the League of Nations) broadcast a speech to the United States. He said that the policy of bigger and more destructive armaments was now being actively persued by nations which were solemnly pledged to peace. But bigger armaments did not guarantee national safety from war. The more one nation armed, the more others armed too. The greater unregulated and uncontrolled armaments became, the more they bred the fears, suspicions, and enmities which found their issue in war. If this dangerous course were persisted in, it must inevitably expose mankind to the gravest possibilities. The question which was bound to be raised in the minds of people was what reliance could be placed in a solemn undertaking not to go to war if the Governments which gave that undertaking could not agree to abolish, reduce, or limit the weapons of war.

Mr. Henderson urged all peace-lovers not to resign themselves to an acceptance of a new competition in war preparations. They should redouble their efforts to achieve an all-round security through a deliberately planned constructive world peace. They should use their influence so that the Disarmament Conference could reach an agreement freely negotiated on equal terms, and which provided for the international control and restriction of armaments as an essential part of any genuine peace convention.

In the House of Commons this week there will be an important debate on national defence with special reference to security against attack from the air. Last November Mr. Baldwin declared that in no circumstances would this country accept a position of inferiority to whatever air force might be raised in Germany. Mr. Ormsby-Gore stated the other day that, in order to maintain parity in air strength with Germany, this country would have to announce "a further gigantic and expensive increase in our home defence air force." It has now been decided to treble the British Home defences by 1937.

The race for armaments is on, and public opinion all the world over

needs to be aroused to the danger. If the women of all countries stood for peace, war would be unthinkable.

Lawrence of Arabia: A very great Englishman has just died in the person of Col. T. E. Lawrence ("Lawrence of Arabia"). He led the Arab revolt against Turkey in 1916, and, largely as a result of his brilliant work during the war, the Arabs have again become an important factor in world politics. His personality was a fascinating one. Serving his apprenticeship in archæology, he yet in his youth acquired a profound knowledge of the history and higher theory of war. Above all, he understood the Arab through. Field Marshal Lord Allenby, in an appreciation of Col. Lawrence, says that he was the mainspring of the Arab movement:—

> "He knew their language, their manners, their mentality; he understood and shared their merry, sly humour; in daring he led them, in endurance he equalled, if not surpassed, their strongest. Though in complete "sympathy with his companions, and sharing to the full with them hardship and danger, he was careful to maintain the dignity of his position as Confidential Advisor to the Emir Feisal. Himself an Emir, he wore the robes of that rank, and kept up a suitable degree of state."

Col. Lawrence always did his duty as he saw it before him. He has left a beloved memory, and the example of a life well spent in service.

Asia and Europe: In an informative article in the "Fortnightly Review" that acute French critic, M. Andre Siegfried, makes a reference to the higher standard of living in the West as compared with the East. Quoting Lafcadio Hearn's pregnant saying "Asia can underlive Europe", M. Siegfried points out that Europe "is defeated in the East and the Far East by automatic machinery coupled with starvation wages." During the past ten years Western Europe has suffered terribly in her export trade with India and China. But he holds the opinion that our technique is still superior to Asia's, even Japan's, and that "real superiority lies not in running a machine, but in creating it." So long as Europe is still capable of invention, who can rob her of her superiority?

M. Siegfried may be right in his conclusions. But the fact remains that the ultimate decision, in present circumstances, rests with industrial finance, not with inventive genius. And the swing of the pendulum from West to East in the field of industry, is not yet finished. The West cannot

retain its high standard of living at the expense of the East, but both together must unite in pursuit of the welfare of their peoples, men and women alike.

The Tension in Europe: The decision of Germany to introduce conscription in the Army, in violation of the Peace Treaty, has led to the visit of Sir John Simon and Mr. Eden to Berlin and of the latter to Moscow, Warsaw and Prague. Later, there was held at Stresa in Italy, a Conference of the Governments of Gt. Britain, France, and Italy, as a result of which a resolution has been passed by the Council of the League of Nations protesting against Germany's action.

What the outcome of all these conferences and resolutions may be no one can say. But France is negotiating what is virtually a military treaty with Russia and, from many points of view, Europe today resembles very much what it was like in 1913—1914 and this after a terrible four years' war, and pacts and treaties innumerable.

One of the most searching criticisms of our foreign policy was made the other day by Mr. Alfred Barnes, when he delivered his presidential address at the annual conference of the English Co-operative Party. He pointed out that since the National Government took office, Japan and Germany had left the League of Nations; Italy and Abyssinia seemed to be on the brink of war; the Disarmament Conference had become a mockery; the Naval Treaty between America, Japan and Britain had lapsed; and Germany, France, Italy, Poland and Russia were nothing but armed camps. The National Government cannot, ofcourse, be held responsible for this appalling situation, but their own influence upon a saner outlook has not been very conspicuous.

Abyssinia and the League: The moral standing of the League of Nations has not been improved by its attitude towards the dispute between Italy and Abyssinia. At the recent Council meeting of the League, Abyssinia urged that the question be discussed this session or that arbitrators should be appointed and movements of Italian troops cease. This the Council refused to do, and the Geneva correspondent of the "Manchester Guardian" reports that the real reason for the course taken by the Council is that Signor Mussolini insisted at Stresa that Abyssinia's request should be rejected. The Council's refusal to consider such an urgent appeal is, it is believed, unprecendented in the history of the League of Nations. It will not easily be forgotten by non-white nations the world over.

The Traffic in Armaments: The British Royal Commission on the manufacture of and trading in Arms has just received a memorandum signed by 16 of the leaders of Christian Churches in Great Britain and Ireland, including the Archbishops of Canterbury and York. The signatories point out that it is repugnant to Christian morality that the profits of an industry "should depend on the degree of suspicion and hostility which exists between nations." They believe that it is the duty of Christian people to do all in their power to increase the spirit of mutual confidence and friendship among the nations and to lessen the risks of war, and to this end, they recommend: 1. That the manufacture of and trade in arms should be controlled by international authority and include the licensing of all sales. 2. That steps must be taken to do away with private profits in the industry, even if it means its transfer to some public authority. 3. That the industry must be subject to such close inspection by national and international authorities to prevent abuses.

World opinion is rapidly moving in the direction of these proposals, and also in favour of some control of Air Power. The possibilities of the aeroplane are being vividly realised. The conscript armies which some European Powers are feverishly building may never see a battleground, as air power will strike behind the lines and aim at the cities and populations in the rear. Major General Fuller has said that "If armies went to war today the confusion and loss of life would be catastrophic." No wonder the "Manchester Guardian" in a recent leading article, declared: "It is not scare-mongering but cold calculation of risk to say that Europe must destroy the possibility of such a war, or it will be destroyed."

Forces in India's Future: Among the forces which are making India's future, Mrs. G. H. Bell, in the April "Quarterly Review" mentions films and wireless broadcasting. It appears that up to 1928 there was one cinema in India to every 832,589 of the population. The Indian cinematograph Committee reported that "the rural illiterates scarcely attend the cinema at all while of the town illiterates only a small proportion attend. Indian women rarely attend the cinema, particularly Muslim women." Cinemas in India are now far more numerous than when the Committee reported, and Mrs. Bell speculates as to whether "the beauty, strength and agility of European girls", as shown in the best of the Western films, may not "inspire Indian men with mercy towards the child of 12 or 14, constrained to premature motherhood.

As to the wireless, Mrs. Bell points out that, although broadcasting is in its infancy in India, preparations are being made for a rural services. A transmitter is being installed in Peshawar on the N. W. Frontier, and receiving sets will be found in some score of villages within a 25 mile radius. Similarly, in Lahore, where a transmitter will serve selected villages, and "the farmer and the pensioned soldier will listen to music and hear tidings of the weather, receive information and news, in their own broad Punjabi."

What enormous possibilities lie before the proper development of wireless licences have been taken out!

BRANCH REPORT

CHICACOLE

A ladies meeting was convened by the secretary W. I. A. Chicacole in the local Samajam Hall on 26-6-35 at 3-30 P. M. Mrs. Adurthi Bhaskaramma Teacher, Govt. Training School for women Rajahmundry addressed the meeting and made an impressive speech on 'The place of women in Society'. The Meeting was well attended.

D. SUVARNABAI.

NOTES & COMMENTS

The Child Marriage Act in Mysore:

It is indeed a most deplorable departure from its usual progressive policy and public spirit for Mysore to have failed to pass the Child Marriage Restraint Act in its recent council session. Only a short time ago Mysore lead the whole of India in the matter of Inheritance Reforms for women. It has been leading in all matters of beneficient social legislation and we are indeed painfully surprised to see that in a matter of the premier importance, and one which is the very basis of all other social evils, viz. child marriage, Mysore has yielded to the forces of orthodoxy and retrogression.

The one outstanding feature in the defeat of this measure in the State council is the very active opposition offered by the official block, even including the European members, who generally remain neutral on matters concerning social customs which they cannot be expected to understand. We feel that this was a most unfair procedure as it was the factor that defeated the bill—which was passed by a majority of non-official members and would have been successful except for the votes of the official block. There can be no doubt—if the facts are squarely faced, that child marriage which was the expedient of an age long past, has now, under the pressure of modern conditions, become the rock on which not only the individual lives of thousands of innocent children, girls and boys, as well as the national life will be wrecked. Some gentlemen have complained that amiable leisured ladies ask for a reform of which they do not understand the implications. The stupendous complacency of those who would undertake to hold back the tide of events and the evolution of new tendencies and ideas as a herculean labour is beyond our understanding.

The actual evil results of the ancient custom are so many and so obvious that to protect it through false sense of allegiance to ancient tradition, is to do it at the cost of innocent human lives—nor does it affect the girls only. The miserable premature fathers minus work, income or ambition, dependent and spineless are the result of child marriage for boys. Shall we protect a hollow tradition—shall we spend years in quarrelling over forms and ceremonies while the human lives that traditions should serve perish? It is indeed a sad reflection on our sanity and sense of proportion. Let us

hope that failure once will be prove a stepping stone to future success of the Bill in Mysore.

Convictions under the Sarda Act:

Life is full of compensations while Mysore has not passed the Child Marriage Bills we are gratified to see that Frenchpet, and other non-British territory has been put under the jurisdiction of the Sarda Act. The convictions that lately took place in Frenchpet should serve as a warning to those who have used this expedient for evading the law. We hope that soon the whole of India will not only have this legislation, but that it will become as well observed and well respected a law as any other in the land.

Sir C. V. Raman's Speech:

Speaking at the convocation of the Women's university Sir C. V. Raman the well known scientist and philosopher of India pleaded in no uncertain voice for his country women. "Give women their due" said he for unless you do there is no salvation. Give them education, opportunity, a wider and fuller life "for too long have they been debarred, through no god given right be it noted, from their rightful place in life." When a man of science like Sir C. V. Raman, whose mind is cold and logical and too philosophic to be swayed by mere amiable emotions, used such language we may give to the words their fullest import and take it as the statement of a "fact" and not the mere expression of an individual sentiment. From end to end of the country the enlighted men of this country have begun to see this truth to which they kept their eyes closed for generations. The past is irrevocable, nor his anything entirely evil. Even the wrongs of the past have carried their own salutory experience, but we dare not evade the implications of this awakening which is given as a warning to us to correct past errors and thus save ourselves from distruction.

He who errs unknowingly shall have few stripes but he that does it knowingly shall have many. Now the men of India know and no longer can they plead ignorance of the importance of this issue to themselves and to the future of the race. For are not the puny, ignorant, malformed and subnormal men the offspring of the repressed and ignorant women whom their forefathers created. We are thankful to Sir C. V. Raman for his call to his countrymen.

TAMIL

ஸ்திரீ தர்மம் 1935 ஹு ஜூலை மீ

ருஷ்யா தேசத்தின் கீர்த்திவாய்ந்த புண்யவதி காதரின் ப்ரெஷ்சோவாஸ்கி அம்மையாரின் அதிசய வாழ்க்கை

காதெரின்ப்ரஷ்கோவாஸ்கி அம்மையாரை பபூஷ்கா வென்றும், ருஷ்யா தேசத்தின் கிளர்ச்சிக்கு அன்பு வாய்ந்த அம்மையாரென்றும் அநேக லக்ஷஜனங்களுக்குத் தெரியும். அவள் குழந்தைப் பருவம் முதற்கொண்டு கிருஸ்துவமத ஸம்பிரதாயத்தில் வளர்க்கப் பட்டவள்; மஹா புருஷர்களின் சரிதைகளும் புண்ணியவதிகளின் வாழ்க்கைகளும் அவள் மனதிற் பதிந்து ஊக்கத்தையும் உற்சாகத்தையும் வாழ்கையின் லக்ஷணங்களையும் ஊட்டின. அவள் தன்னுடைய கம்பளி சொக்காய்களை அடிக்கடி குளிரால் தவிக்கும் குடியான குழந்தைகளுக்கு கொடுத்து விடுவதுண்டு. அதற்காக அவளை பெற்றோர்கள் கோபித்துக் கொண்டால், தன்னுடை காரியம் சரியென்பதற்குச் சான்றாக பைபிளிலிருந்து ஆதாரம் வாசித்து காண்பிப்பாள். ஸகல ஸம்பத்துகளும் ஸௌக்கியங்களும் உரிமையுடையபுத்திரியாயிருந்தும் தன்னுடை குடும்பத்தின் போகமான வாழ்க்கைக்கும் நூற்றுக்கணக்கான எளிய அடிமைகளின் வாழ்க்கைக்கும் உள்ள தாரதம்யத்தைக் கண்டு அவள் உடல் நடுங்கியது. அவளுடைய தகப்பனார் அந்தநாள் மிராசுதார்களின் போக்கைக் கவனிக்குங் கால், கருணைவாய்ந்தவரென்றே சொல்லலாம். ஆனால் அவர் சில சமயங்களில் அடிமைக்காரர்களை சாட்டையடி அடிப்பதுண்டு. முதற் தடவை குழந்தை, காதரீன், அதைப் பார்த்த பொழுது அவள் மூர்ச்சித்து விட்டாள். மூர்ச்சை தெளிந்ததும் பயங்கரமாக கதறி கண்ணீர் விட்டு துயரமும் கிலேசமும் அடைந்தாள். அது அவளுடைய குடும்பத்தை நடுங்கச் செய்தது. அவள் படும் துயரத்தைக் கண்டு அவளுடைய பெற்றோர்கள், தம்பண்ணையில் வேலைக்காரரை அடிப்பதை அடியோடும் ஒழித்து விட்டார்கள். இருந்தாலும் இதர பண்ணைகளில் நடக்கும் காரியங்களை பார்த்தும் கேட்டும் அவர் மனம் பதறியது. 8 வயது ஆனமுதற்கொண்டு, "எவ்வாறு ஏழைகளுக்கு நியாயம் கிடைப்பது என்ற ப்ரச்னையே என் மனதை மிக துன்பப்படுத்திக் கொண்டிருந்தது" என்று அவர் பின்பு எழுதினார். அவருக்கு வயதாக, வயதாக தாழ்த்தப் பட்டவர்களுக்கும் கஷ்டப்படுபவர்களுக்கும் உதவி செய்யும் தலைவியானாள். ஏழைகளின் உழைப்பினால் பணக்காரர் அடைந்த தனத்தை அவர் அனுபவிக்க மறுத்தாள். ஆகையால் அவருடைய ஜீவனத்திற்கு அவரே உழைத்து சம்பாதிக்க வேண்டியிருந்தது.

ஓர் குடும்பத்தில் உபாத்தியாயாக அமர்ந்தார். தேசமுன்னேற்ற முறைகளில் நோக்கமுடைய ஒரு பெரிய கனவானை காதரின் 25 வயதில் கல்யாணம் செய்து கொண்டார். அடிமைகளின் விடுதலைக்குப் பிறகு அவர், அவர் புருஷன் தகப்பன் எல்லோருமாக, அநேக பள்ளிக்கூடங்களும் கூட்டுறவு சங்கங்களும் அந்த அடிமைகளின் உதவிக்காக ஆரம்பித்தார்கள். ஆனால் சர்க்காரின் போலீஸ் அமுலினால் பலாத்காரமாக அந்த

பள்ளிக்கூடங்களையும் ஐக்யநாணய சங்கங்களையும் மூடிவிட்டார்கள். ஆகையால் ஏழைகளுக்கும், குடியானவர்களுக்கும் கல்வி கற்பிப்பதற்கோ, அல்லது மற்ற உதவி செய்யவோ ரஷ்யாபூராவிலும் வெகு கஷ்டமாய் விட்டது. ஆகையால் இவர் ராஜாங்க புரட்சி தேடுபவரானார். ஆனால் இவர் புருஷன், இந்த கிளர்ச்சியால் வரும் கஷ்டங்களுக்கு உள்பட இஷ்டமற்றவராயிருந்தார். ஆகையால் இந்தம்மாள் தைரியமாய் தான் தனியாய் கிளம்பி ஏழைஜனங்களை சர்க்காருக்கு விரோதமாக கிளம்பி அவர்கள் முன்னேற்றத்திற்காக வேலை செய்வதிலேயே தன் உயிரைவிட தீர்மானித்தாள். ஆனால் இக்கிளர்ச்சியின் பயனாக தன்னை சிறையிலடைத்து தேசாந்திரம் அனுப்பக்கூடுமென்று எதிர்பார்த்து தன் மகனை தன் சகோதரர் பெண்சாதியிடம் ஒப்புவித்து விட்டு, தான் எங்கும் போய் பிரசாரம் செய்து வேலை செய்ய ஆரம்பித்தார். அவர் செய்த மேன்மையான வேலைகளை எழுத சாத்யமில்லை. ஏழைக்குடியானவர் மாதிரி மாறு வேடம் தரித்து தன் சாமானைத் தன் முதுகில் சுமந்துகொண்டு, கிராமங்களில் போய், அக்குடியானவர்களின் சுதந்திரத்தையும் உரிமைகளையும் எப்படி அடையலாமென்பதைப் பற்றி உபதேசம் செய்தார். அவரும் அவருடைய இரண்டு ஆப்த ஸ்நேகிதர்களும் யாத்திரை செய்யும்பொழுது கிடைத்ததை சாப்பிட்டு அழுக்கும் புழுக்களும் நிறைந்த குடிசைகளிலும் கொட்டில்களிலும் படுத்து நித்திரை செய்ய நேர்ந்தது. அவருடைய கிளர்ச்சி மூட்டும் வேலைகளால் அவர் சிறையில் அநேக வருஷமிருக்க வேண்டிவந்தது. இவ்வளவு கஷ்டமும் துக்கமுமிருந்த போதிலும் அவர் தன்னுடைய நோக்கத்தை கைவிடாமல் ஜனங்களுக்கு ஓர் தீபத்தைப் போல் விளங்கினர். ஜனங்களின் கஷ்டங்களின்போது அவர்களுக்கு ஓர் ஆப்த ஸிநேகிதியாகவும் விளங்கினர். "இந்தம்மாளால் என்னுடைய தைரியமும் பொறுமையும் த்யாகமும் என்றும் விருத்தியடைந்தன" என்று ஜார்ஜ் கென்னன் என்பவர் இந்த அம்மாளை ஸைபீரியாவில் ஓர் சின்ன கிராமத்தில் சின்னகுடிசையில் சிறைபட்டிருந்ததைப் பார்த்து எழுதினார். கேதரியின் அம்மாள் தீவாந்திரத்திலிருந்த பொழுதும் அச்சிறை நாடாகிய ஸைபீரியாவின் கிராமங்களில் அவரிஷ்டப்படி யாத்திரை செய்யலாமென்று அனுமதி கொடுக்கப்பட்டார். பெரிய கனவான் குடும்பத்தைச் சேர்ந்தவராதலால் அவருக்கு சிலவிற்கு வேண்டியதற்கு அதிகமாக சிறை அதிகாரிகளால் கொடுக்கப்பட்டது. ஆனால் அந்த அம்மாள் சாதாரண ஜனங்கள் எவ்வளவு சிலவு செய்கிறார்களோ அதற்கு மேல் எடுத்துக்கொள்ளவில்லை, பாக்கி இருக்கும் பணத்தை ஏழைகளுக்குக் கொடுத்தார். இவர் தையல் வேலையால் வந்த சம்பாத்தியத்தைக்கூட அவ்வேழைகளுக்கு கொடுத்து உதவினர். கடைசியில் அவர் தேசாந்திரவாசகாலம் முடிந்ததும் ரஷியாவுக்குத் திரும்பி வந்தார். அந்த அம்மாள் திரும்பி வருமுன் அவர் புருஷரும் அவர் தகப்பனாரும் அவருடைய சிநேகிதர்களும் இறந்து விட்டார்கள். அவருக்குத் தங்க வீடுகூட இல்லை. அவர் பெற்ற பிள்ளை கூட அவரை அன்புடன் அழைக்கவில்லை.

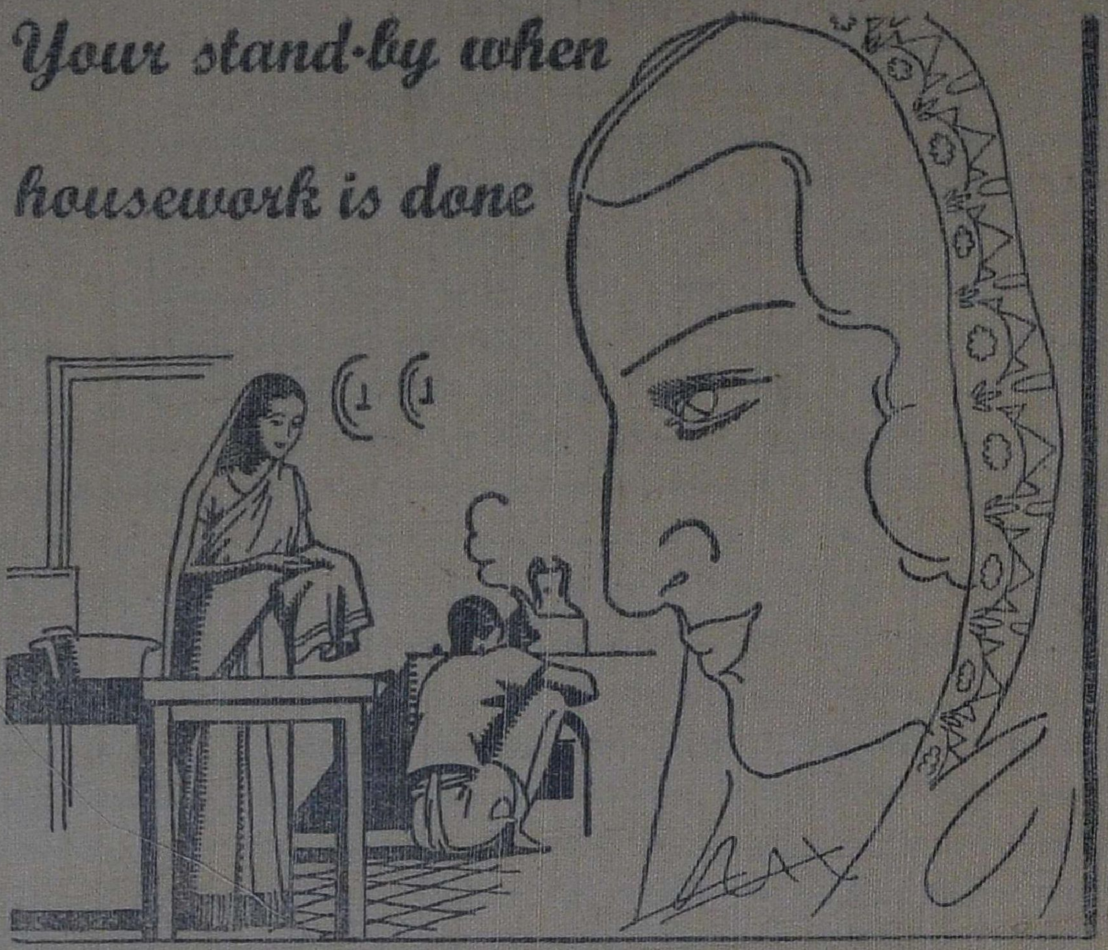
அவர் பிள்ளை தன் தாய் செய்யும் வேலைகளை ஒப்புக்கொள்ளவில்லை. அவர் தனிகர் வழியிலேயே வளர்க்கப்பட்டார். தன் பிள்ளையே தன்னை இகழ்ந்து பேசின போதிலும் அவர் திரும்ப முன்போல புரட்சிக்கிளர்ச்சி வேலையை அநேக வேஷமாறாட்டத்துடன் செய்ய ஆரம்பித்தார். ஒவ்வொரு சமயமும் பெரிய ஆபத்தான விபத்திலிருந்து தப்பிக் கொண்டார். 1904ம் வருஷம் யுனைடெட்ஸ்டேட்ஸில் அநேக கிராமங்களில் போய்

பெரிய கூட்டங்களில் பேசினார். அநேகவிடங்களில் அநேகம் பேர் சிநேகமானார்கள். கொஞ்சகாலத்திற்குள் அமெரிக்காவில் அநேகம் பேருடைய ஆதரவைப் பெற்று பதினாயிரம் பவுன் இவர் செய்யும் வேலைக்காக கொடுக்கப் பெற்றார். இத்தொகையின் பெரும்பான்மை அமெரிக்காவிலிருந்த ஏழைரஷியர்களே குடியானவர்களின் முன்னேற்றத்திற்காக கொடுத்து உதவினார்கள். இவர் திரும்ப ருஷ்யாவுக்கு வந்து மறு வேகத்துடன் தன் வேலையைச் செய்து கொண்டார். போலீஸார் கையிலிருந்து அநேகம் தடவை தப்பித்து கடைசியாக அவர்கள் கையில் அகப்பட்டு திரும்ப செயிண்ட் பீடர்கோட்டையில் சிறைபிடிக்கப்பட்டார். இதே இடத்தில் அவர் முன் முப்பத்திமூன்று வருஷம் சிறையிலிருந்தார். இங்கே இவரை விசாரணை செய்வதற்காக இரண்டு வருஷம் வைத்திருந்தார்கள். இந்த அம்மாளுடைய ஆப்தசிநேகிதியாகிய இஸபெல் ஸி. பாரோஸ் அமெரிக்காவிலிருந்து இவரிருக்குமிடம் வந்து இவரை ஜாமீனில் விடும்படி கேட்டுக் கொண்டார். ஆனால் அந்த அம்மாளுடைய பிரயத்தனம் வீணாயிற்று.

அதனால் அம்மாளை திரும்ப கோர்ட்டில் விசாரித்து நிர்வாசத்திற்கு (ஸைபீரியாவிற்கு) அனுப்பினார்கள். ருஷியாவில் ஜாரின் ராஜாங்கம் அழிந்து ஜன ஆட்சி வந்தபொழுது ஜனங்கள் இந்த அம்மாளை ஜயகோஷத்துடன் ருஷியாவிற்கு திரும்ப அழைத்து வந்தார்கள். வழிமுழுதும் ஜனங்கள் அவரை ஆவேசத்துடன் வரவேற்றார்கள். கிரென்ஸ்கீன் ஆட்சியின் பொழுது பபுஷ்கா அம்மையார் கல்வி மந்திரிபோல ருஷியா முழுதும் யாத்திரை செய்து பள்ளிக்கூடங்களை அபிவிருத்தி செய்து குடியானவர் கல்விக்கு ஏற்பாடுசெய்தார். ராஜ்யத்தின் முன்னேற்றத்திற்கு ஜனங்களின் கல்வியே முக்கியமானது என்பதே இந்த அம்மாளின் கருத்து. ஆகையால் தனது மீதி வாழ்க்கையை ருஷியாச் சிறுவர்களின் கல்விக்கே செலவு செய்தார். வயதாகவும் பிரேக் என்னுமிடத்தில் குடியமர்ந்தார். அப்பொழுது கூட, இப்பொழுது ஜெகோஸ்லோவகியா தேசத்திலிருக்கும் ருஷிய கார்ப்பேதியவிலிருக்கும் சிறுவர்களின் படிப்பிற்காக இரண்டு பள்ளிக்கூடங்களை ஸ்தாபித்தார். இக்கலாசாலைகளை சுமார் பத்து வருஷங்களுக்கு அமெரிக்கா தேசத்திய பணத்தால் உதவிசெய்தார். இப்பள்ளிக்கூடங்களில் படித்த மாணாக்கர் அநேகர் இப்பொழுது கிராமபள்ளிக்கூட உபாத்தியாயர்களாக வேலை செய்கிறார்கள். ருஷியா தேசத்தின் கிளர்ச்சிக்கு முன்பாக லெனின் பட்டணங்களிலிருந்த தொழிலாளர்களை ஒரு கக்ஷியாக அமைத்த பொழுது இந்த அம்மாள் கிராமங்களிலிருந்த குடியானவர்களையும் ஓர் கக்ஷியாக அமைத்தார். இந்த அம்மாள் கொள்கைகளில் நம்பிக்கையற்ற அநேகர் கூட இந்த அம்மாளை அவருடைய குணத்திற்காகவும் உயர்ந்த வாழ்க்கைக்காகவும் கௌரவிக்கிறார்கள். ருஷ்யாவின் புனருத்தாரண சேவையில் தன் வாழ்நாள் முழுவதையும் கழித்த இந்த அம்மாளின் தொண்ணூறாவது ஜன்ம தினம் 1934-ம் வருஷம்ஜனவரி மாதம் கொண்டாடப் பட்டது. அதே வருஷம் செப்டம்பர் மாதம் 12-ந் தேதி காலம் சென்றனர். கடைசிவரையும் ருஷ்யக் கிளர்ச்சிக்குத்தாய் போலிருந்த இந்த அம்மாளுக்கு நினைவெல்லாம் பிறர் நன்மையிலேயே. கடைசியில் தர்மமே ஜெயிக்கும் என்ற நம்பிக்கையில் இந்த அம்மாள் தனது வாழ்நாள் முழுவதையும் ருஷ்யாக்குடியானவர்களுக்கு நன்மை விளைவிப்பதிலேயே அர்ப்பணம் செய்தார்.

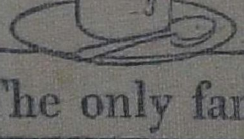
ஜி. வி.

Your stand-by when housework is done



WHEN your husband has gone to work, your children are settled for the morning, and you have seen that all the domestic work is done, don't you feel a little tired sometimes? Running a house is fatiguing as all the world knows, but do you know that eleven o'clock tiredness can soon be releived, by drinking a cup of good Indian Tea? Wise women all over the world have found this harmless, healthful beverage, the most refreshing of all drinks. It quickly takes away fatigue and brings new energy to the body and mind. Try a cup in the morning for a week and see how different you feel.

HOW TO PREPARE TEA. *Use good Indian Tea. Boil fresh water. Rinse with warm water a clean and dry earthenware tea pot. Take one teaspoonful of tea for every person and one extra for the pot. Pour boiling water on to tea leaves in the pot. Allow five minutes for infusion; then pour out into cups, adding milk and sugar.*



The only family beverage - **INDIAN TEA**

AS YOU LIKE IT

There is a saying in India that people follow their own fashion in the matter of food and drink but in the matter of dress, fashions are set by others. That is as it should be. Everyone chooses his own special kinds of edibles and beverages and generally has them prepared and served to his own taste and liking. "As you like it" is the principle which is followed for eating and drinking and it is a principle from which one is not prepared to budge an inch.

Some people like their tea, for instance, weak and some strong; some like it with plenty of sugar and milk, some with milk but without sugar, and yet many others without sugar or milk. There is no other beverage that can satisfy such a wide variety of plates. Make the tea the way you like it, but that does not make the slightest difference to the special quality and wholesomness of tea as a drink. It is tea that everybody wants, and the rest is only subsidiary. Even though you are used to taking your tea sweet, occasions arise when you probably do not have sugar and milk ready at hand, but that does not deter you from having your very necessary cup of tea at the usual hour.

It is true that to drink tea with milk and sugar is the general practice in India but that is not the only way in which tea can or need be drunk. With the increasing popularity of tea as a drink, people have begun to drink it in many new and interesting ways. If tea is to be drunk for its own merits such as the healthful stimulation it gives to body and mind, neither sugar nor milk seem to be essential for the proper enjoyment of the beverage. A cup of tea, with a piece of fresh lemon to give the brew a little tone, will give you all the satisfaction you want.

Iced tea is an ideal drink for us in this country during the hot weather. It is most simple to make it. For one pint of water take two spoonfuls of tea. Prepare the tea in the proper way and pour the hot tea over ice in a jug. Then add milk and sugar to taste and drink it when it has become absolutely cold.

Drink tea in as many ways as you like, but always drink Indian tea, for, there is no better and nicer tea to be had than the tea which India produces.

IS THAT SO?

Truth, it is said, is often stranger than fiction, and so it does seem to most people who have had truth revealed to them for the first time. "Is that so?"—the query rises instinctively from our lips, "Yes it is" comes the answer. We live to learn.

Take the case of a man, healthy, intelligent, and eager to learn who because of circumstances for which he is not directly responsible, has had to remain a stranger to the taste of some wholesome article of food or drink until a kind friend brings it before him. Naturally, he is a bit sceptical to start with. He would like to be convinced before he accepts his friend's tempting offer. Of course, there is a little argument, but it is all to the good because sound convictions should not be hastily formed. So the two get on to the task of thrashing out the matter in its entirety—its pros as well as cons.

The most satisfactory way of ending a discussion on something new to eat or drink is to give it a trial and judge for oneself. At least from what we know about hundreds of new Converts to tea drinking every day in this country, this happens again and again. A cup of

delicious Indian tea is offered to somebody who has probably never heard of tea; he is not unreasonable and is open to conviction. When pressed a little he takes a sip from it. What happens? He drinks it up and even asks for more. Whoever has seen a man leave his cup of tea undrunk even though it is his first cup?

A beverage like tea cannot but be popular and especially in a country like India where people continuously crave for an invigourating drink which is both cheap and pleasant. The popularity of tea as a beverage in this country is a comparatively new phenomenon, but it is the most encouraging one that we have seen for many years.

The knowledge of what Indian tea really is and the position it occupies in the social, moral, and economic wellbeing of her people is no longer confined to the so-called intelligentsia. It has come as a revelation even to the most simple-minded peasant in the most distant village. For, he has himself found out that there is no better, purer, and cheaper drink for him. By spending one pice he can have five cups of this most excellent beverage which is in very sense his country's own product. That is how he has learnt to appreciate the value of tea in his daily life.

"Is that so?" Our emphatic answer is: "It is so."

SILVER KUNKUM SETS

When the fair one receives a visit from another, these dainty little silver sets are much in demand. Beneath the bird's wings there is room for Kunkum. There are receptacles for Sandal and Jawad and a little silver stick to lay the Thilakam.

Rs. 14
A SET

These sets delight the heart of the ladies and are very much in vogue.

VUMMIDI RAMIAH CHETTY GURUSWAMY CHETTY & CO.
MADRAS & BOMBAY

స్త్రీధర్మ

—కార్యనిర్వాహక సభయొక్క కార్యము—

ఈ సమావేశమున మిలితులగు మనము మనకార్యక్రమమున నతిజాగరూకులై కఠినముగనుండుటయు నొప్పుగాదు. కార్యవిధానముల నెఱిఁగి సమయానుకూలముగ మెలంగవలెను. మనసమావేశ మంతకంతకు పెద్దదగుచున్నది. ముందునకు మనము సామర్థ్యముగ పనిజేయఁగోరినయెడల Subjects committee సమావేశ మగుటకుపూర్వము Sectional committee సమావేశమయి కార్యక్రమముల నాలోచించి రిపోర్టు తయారుజేసి Standing committee ముందుపెట్టి ఆఖరుతీర్మానమునకు Conference కు దేవచ్చును.

ఇకముందు, ఐకమత్యము, సేవ, యీ రెంటికిని యేకకాలమున మనము పాటుపడదగును. ఐకమత్యముతో మీరు సేవజేసినయెడల దానికన్నను దేశసేవ గొప్పదియేలేదు. సేవయందు సకలజాతులవారు నన్ని తెగలవారును, బీదలు ధనవంతులు నందఱు నొక్కటిరో— అందఱొక్కటిగ జేరియే పనిజేయవలెను. మీలో మీరు మీ ఐకమత్యతాబలమునుగూర్చియు, మీ సామర్థ్యములపై విశ్వాసము గలిగియుండి కార్యదీక్షాబద్ధులైనచో భగవంతుడు తోడ్పడగలఁడు.

మీరు తీర్మానించిన యెట్టి తీర్మానమునుగాని దేవాధీనముగా వదలివేయక దానిని పట్టుదలతో సాధించి ఫలంబునొందుటకు వెనుదీయవలదని మిమ్ము నొక్కొక్కరిని వేడుకొనుచున్నాను.

హిందూదేశము తక్కిన దేశములతోబాటు ఆధ్యాత్మికాధిభౌతిక క్షేమముల నందుటుచితము— అయితే యిట్టి యున్నతస్థితినందుటకు భారతదేశము ఒక్కకుటుంబ బంధువులవలె ఐక్యముతో బనిచేయువారును ఉన్నతాదర్శయుతులగు స్త్రీపురుషుల గలుగజేయవలెను. అట్టి యభిప్రాయము పూనా నగరమున మన ప్రథమ సమావేశమున గనఁబడ్యెను. అట్టి యుద్రేకముతోగూడి, మన యాదర్శము లున్నతాదర్శములు కావలెను. ప్రతిసంవత్సరమును మనము సలుపుకృషి అంతకంత కధికమై ప్రయోజనకారియగు గాక. విజ్ఞానమును గౌరవమును చక్కగ పరిశ్రమజేసి యేకకంఠముతో స్త్రీలహక్కులనుగూర్చి తీర్మానముల ప్రచురించినవి. మనము మనయభిప్రాయముల దెలుపుటకొఱకు మరల ఢిల్లీలో సమావేశులగుచున్నాము గనుక నేనిచ్చట నా సొంత యభిప్రాయములను దెలుపజాలను.

— శారదాచట్టము —

ఇటీవల కొంతకాలముగా శారదాచట్టము జనమానసముల నాకర్షించి పనిచేయుదొడగినది. ఈచట్టము పాసయినప్పుడు మన మెదురుచూచినంత యాదరణ మనకు గవర్మెంటువా రొసంగలేదు. ప్రస్తుత రాజకీయ పరిస్థితులు గవర్మెంటు వారిని ఆలోచనాసక్తులను నతి జాగ్రత్తవంతులుగ నొనర్చినది. ఈ యాక్టునం దనేక లోటులున్నవి. నిర్వహింపబడనట్టి చట్టము గౌరవింపబడనిదే యగును. మన సాంఘిక కార్యకర్త్రులచే ప్రదర్శింపబడినట్లుగా రాబోవుసంవత్సరమున నీ విషయమును మరల క్రొత్తగా పరిగ్రహించి, యావశ్యక Date లను సంగ్రహించి, క్రొత్తశాసనసభ్యులచే నది ఫలవంతమగునట్లు యుక్తరీతిని సవరణ చేయించవలసినది మన కర్తవ్యమగును.

— స్వదేశి —

స్వదేశీవస్త్రోపయోగముల గురించి మనము తరచుగా నిబంధన (Resolutions) లేర్పరచితిమిగాని వాని సంపూర్తిగ నాచరింపలేదు. అయ్యది మహత్తరకార్యమేయగును. ఏలయన స్వదేశీవస్తువులను జాగ్రత్తగ గమనించవలెను. వస్తువిక్రయకళను మనమింకను నేర్చుకొనవలసియున్నది. అయిన నిట్టి కష్టమును నొక మహత్తరకార్యము కొఱకోర్చుకొనదగినది. మన Wants అనేకములు మనదేశము సప్లయి చేయగలదు. ఆరోగ్యవంతమగు భారతదేశము, సకలైశ్వర్యశోభితమగు భారతదేశము Selfsupporting భారతదేశమును మీరు వాంఛించిన యెడల, స్వదేశీ (భారతీయ) వస్తువులను గొనుడు. గృహపరిశ్రమను నాదరించుడు, లక్షలాదిగనున్న మనప్రజలను మూలాధారకు లగుటకు యత్నింపుడు.

செப்பனிடுவதற்காக எடுக்கப்பட்டது
மாதம் வருடம்
செப்பனிட்டு முடிந்த
மாதம் வருடம்
ஆராய்ச்சி உதவியாளரின் கையொப்பம்

Printed and Published by S. Seshagiri Rao, at Lodhra Press, Egmore, Madras.

"In India most of the backwardness of Women is due to economic dependence, which hampers all sorts of healthy activities among them. By taking out Life Assurance Policies of certain types and with the help of assignment and other modes of creating funds mainly for the use of women their economic status can be raised."

Mrs. BRIJAMBUDA DEVI.

WOMEN

Should Insure their Lives

WITH

THE ONLY INDIAN COMPANY

That provides special comforts
as that of Men

THE DECCAN ASSURANCE COMPANY, LTD.,
BEZWADA

Chairman:

Sri Rajah N. V. RANGA RAO BAHADUR, Zemindar of Munagala.

Women's Advisory Board:

Srimathi Dr. MUTHULAKSHMI REDDI.
" " AMMU SWAMINADHAN.
" RUKMANI LAKSHMIPATHI.

Wanted Women canvassers in every town either on salary or commission or on both. Special treatment. Terms very lucrative.

"NEOCUR GMENTROPIA"

(REGISTERED)

Guaranteed to Lighten Your Complexion!

AND MORE!

To banish **SMALL-POX** marks, **ECZEMA, FRECKLES, FACIAL BLEMISHES, PIMPLES, TAN, ANNOYING BLOTCHES** at the same time to keep the **COMPLEXION** lighter in colour, soft and clear and **WONDERFUL!**

Convince yourself by making a test to-day. Results will astonish you. The first bottle proves its magic worth. Try!

CONVINCING TESTIMONY MR. GHOSE, CALCUTTA, writes:

"I feel it my duty to inform you of the miraculous disappearance of SMALL-POX marks from my body with the aid of your "NEOCURO PIGMENTROPIA." Besides removing the black Small-Pox marks entirely, your "N. P." has effected much towards whitening my complexion of which my friends are remarking.

Rest assured, I shall take great pleasure in recommending "N. P." to all my acquaintances.

Bottle to last a month Rs. 3-8-0 Nett.

Agents for Madras:—**WILFRED PEREIRA, Qualified Chemist, Vepery, Madras**

BRANCHES AT KOTAGIRI AND COIMBATORE.

Sole Distributors:— **"NEOCURO" International Ltd., NEYYOOR (S. India)**

AT LAST SCIENCE PERFECTS A POSITIVE CURE FOR

ASTHMA

"NEOCURO ASTHMA SPECIFIC"

IS NO "hit or miss" QUACK REMEDY, BUT A CERTAINTY. REMEMBER, YOU ARE CURED TO REMAIN CURED!

CONCLUSIVE PROOF: "H. C." *writes:—*

Well, I must say that I am cured—the wheezing and panting, "the uproar in the chest", and all other Asthmatic symptoms have disappeared for good. I sleep better and breathe through my nose. My appetite has become healthy and normal, and I am putting on weight.

I can work all day now and not have that feeling of distress. I don't know how to thank you: I should never have believed that any medicine could have cured my Bronchial Asthma so completely in 23 days as your "NEOCURO ASTHMA SPECIFIC."

Complete Course—Rs. 100 for Simple Asthma without complications.

ASTHMA attended with other Complications Rs. 200 to Rs. 3,000 each patient.

Sole Distributors:—**"NEOCURO" International Ltd., NEYYOOR. (S. India)**

Lodhra Press, Egmore, Madras.